AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 18, 1942

WHO'S WHO

DON J. MOOG is a senior in the School of Journalism, University of Minnesota. He comes from Eveleth, an ore-mining town in Minnesota's Iron Range. Now on the staff of the student publication, the *Minnesota Daily,* he has had experience reporting for the Eveleth *News* and the Virginia (Minn.) *Daily Enterprise.* "My main hobby," he states, "is working my way through college." What Mr. Moog writes about his own University is undoubtedly true, or may be more unfortunately true, about other great American Universities. . . . W. EUGENE SHIELS is associate professor of history, Loyola University, Chicago, Ill. His special field is the history of the Americas, and more special, that of the history of Hispanic America. He has written much for historical journals on Latin-American topics, and is the author of *Father Tapia, Founder and First Martyr of the Jesuit Missions of North America.* . . . LYNN D. POOLE is the Supervisor, Department of Education, the Walters Art Gallery, Baltimore, Md. Previously, while working for his graduate degree at Western Reserve University, he served on the staff of the Cleveland Museum of Art. . . . JOSEPH H. FICHTER has frequently contributed sane treatments of controversial economic questions during the past few years. After completing his graduate work in sociology at St. Louis University, Mo., he engaged in theological studies at St. Mary's College, Kansas. . . . WILLIAM F. LYNCH, instructor in Greek, Fordham University, was urged by the Editor to tell our readers why and how he did it. Last year, he inspired his students to produce *Oedipus Tyrannus* in the original Greek. This year, he produced, magnificently, the *Eumenides* (The Furies) of Aeschylus, before packed audiences.

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COMMENT

THE BATTLE of Bataan has ended, though in defeat, heroically on the part of General Wainwright and his American and Filipino troops. The siege began about January 10, and only on April 9 did the Japanese enemies subdue the defenders of the peninsula. There was little hope left when General MacArthur was ordered to Australia. Had he been left on Bataan, he, too, would undoubtedly have been obliged to accept the verdict forced upon General Wainwright. The story of Bataan goes back to last Summer, and before. At that time it was known, but not publicly, that approximately 100,000 American troops, mostly regulars, were being ordered to the Philippines. By November, those who knew, knew that more than 200,000 troops were destined for the Islands. The planning was too late, and those sent were too few. The exact number of American troops holding the Philippines was never revealed. Now it appears that the maximum number of American and Filipino soldiers, of marines and sailors, was about 36,000. The effective force was probably nearer to 20,000. These numbers had dwindled during the past three months of fighting. Against these brave men, were arrayed at least 200,000 Japanese. There were no American planes to ward off the powerful Japanese air-force. There were no American fighting ships to dispute the Japanese control of the waters. No means were found to send men or munitions to the Wainwright fighters. Since January 11, Secretary of War Stimson revealed, "for every ship that arrived, we lost nearly two ships." He did not state how many ships arrived. Nor do we know how many planes might have landed, if they had been sent, somewhere in the Philippines. Bataan has fallen. The blame is ours; the victims are our soldiers and the Filipinos whom we failed. But only for the present!

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IN APRIL, 1941, Soviet Russia took a decisive action in the World War. It will be remembered that Soviet Russia and Nazi Germany were mutually bound by their non-aggression pact. On April 3, 1941, the Soviets and the Japanese signed an accord. Article One states:

> Both contracting parties undertake to maintain peaceful and friendly relations between them and mutually respect the territorial integrity and inviolability of the other contracting party.

Article Two states:

> Should one of the contracting parties become the object of hostilities on the part of one or several third powers, the other contracting party will observe neutrality throughout the duration of the conflict.

Article Three states that "the present pact . . . remains valid for five years," and may be further extended to another five-year period. According to the Berlin view, last April, "the new Japanese-Soviet neutrality pact frees Japan's hands in the Far East." By this accord, so it was said, Japan was protected against a possible "attack from the rear." Much has happened since April of last year; and much wishful thinking and hinting envisions, this year, the opening of hostilities between Japan and the Soviets along their accepted borders. But last April, the noted authority, George Sokolsky, pointed out that neither Japan nor Soviet Russia had ever failed in their treaty obligations to one another. They still remain friendly powers, though Japan is lashing viciously at the United States, and the United States is lavishly forwarding armament of all sort to Soviet Russia. Japan is still protected in its rear by Russian neutrality and by the refusal of Russia to cooperate with the United States in its prosecution of the Japanese war. It is lucidly clear that Soviet Russia is waging a solitary war against Nazi Germany, and not a World War like the other United Nations. Yet, Russia is a help in our efforts.

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IN much of the discussion of the forty-hour week, two very pertinent facts have been widely overlooked. Ostensibly Congress is being petitioned to suspend the application of the Fair Labor Standards Act for the duration of the war because that Act, by forcing overtime payment for hours worked beyond the legal limit, is retarding the war effort and/or permitting defense workers to profit at the expense of the country. This argument totally neglects the following facts: 1) only 8,000,000 of the 48,000,000 workers in the country are engaged on defense projects; and 2) these 8,000,000 workers have contracts with management which make them independent of the provisions of the Fair Labor Standards Act. As a consequence, the suspension of the Act would not in any way change conditions existing in defense industries. The only conceivable effect it would have would be the removal of all legal protection from the 40,000,000 workers, mostly unorganized and incapable of defending themselves, who toil in non-defense jobs. Should this happen, it is greatly to be feared that sweatshop conditions will again make their ugly appearance not only in the South, but in other parts of the country as well. Is this what the promoters of the agitation to suspend the Fair Labor Standards Act really want?

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PATRIOTISM is the proprietary patent of the honorable Society of the Daughters of the American Revolution. The D.A.R. Hall in Washington, D. C., is the shrine consecrated by them to this exalted virtue. So fine, so fastidious, so exacting is their sense of patriotism that, on a memorable occasion, not so many years back, it could not tolerate the

presence of America's greatest contralto singer, Marian Anderson, because of the unpatriotic color of her skin. Miss Anderson in her appearance resembled too closely too many other Americans of long United States lineage, no small number of whose ancestors were summoned by George Washington to fight in the American Revolution, to pass the peculiar standards of the D.A.R. How far these standards surpass the crude judgments of the ordinary man in the street may be concluded from the fact that D.A.R. Hall, shrine of super-patriotism, race purity and fervent anti-Communism, raised the Soviet banner to lofty eminence in a recent program. While Ambassador Litvinov pursed his lips, and Mme. Litvinov "looked over the audience, solemn and silent," the orchestra played the *Internationale,* and ushers with D.A.R. armbands stood at attention. AMERICA prophesied that Mr. Litvinov would prove to be a good salesman. We marvel at, even if we do not commend his skill, in selling the *Internationale* to the D.A.R.

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IN the midst of war, what pertinence could lie in the discussion of peace? This question prevailed in the minds of those who took part in the sixteenth annual conference of the Catholic Association for International Peace, April 6 and 7, in New York City. The best answer to the question is afforded by recalling certain ideas that seemed to have become generally accepted by the conference. It was universally felt that detailed speculation on post-war policies and reconstruction had little value. Even in the event of total Allied victory, we are far too uncertain as to the kind of world, economic and otherwise, that awaits us after the fearful struggle has spent its energies. On the other hand, it is of supreme and daily increasing importance that American Catholics keep re-affirming the great moral principles that must govern the two great fields of post-war action: the work of immediate relief and rehabilitation; the long-distance work of international organization. If they are not affirmed now, people will be much too busy to assimilate them later. The Holy Father has set the example, and the Association is indefatigable in insisting that no effort be spared to popularize his teachings and develop their application in concrete, even if not in fully detailed lines.

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DISCUSSIONS of possible world organization offer always free fling to very varied ideas. Again, however, in this region certain principles appear at the C.A.I.P. conference to have widely gained the day, and among all persons who give serious thought to the future peace settlements. First, that some such type of organization is inevitable. There must be an organized reality to correspond to the existing interdependence of all nations and peoples. Again, that a world state is impracticable as well as undesirable. On the other hand, it will be impossible, after this struggle, for the nations to retain their full sovereignty and independence. The prospect of a world of completely sovereign nations, uniting in some form of mere "social contract," in the style of Rousseau, is a vision that has perished forever since 1939. Finally, that, whatever organizational form is adopted, cultural collaboration is as vital as political and economic cooperation: a point that was emphasized particularly by Dr. Oscar Halecki, of Vassar College. In this precise field, Dr. Halecki observed, we have the easiest prospect of Catholic inter-cooperation. The discussions on inter-American policies illustrated the immense role that Catholics of the Americas will play in bringing about such a collaboration.

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SPEAKING over the radio last week, Fuiton Oursler, former editor of *Liberty,* denounced the sowers of hate, here in our very midst. "We are getting more suspicious of one another," we understood him to say, "than we are of the enemy, Germany or Japan." That is a forthright and a true statement. Who are the suspicious and whom do they suspect? Who are the denouncers and whom do they denounce? In the words of Mr. Oursler, "who are the drummers of hate and what are they drumming for?" He gave a few instances, and made a very emphatic mention of the *New Republic.* The editors of that weekly have suspected and sniped at the Catholic Church for years. It has an old habit of baiting Catholics. In times of peace, we passed off these attacks as an unfortunate neurosis. In this time of war, the *New Republic* and its sister and cousin weeklies, have not ceased to drum up the anti-Catholic witches. Mr. Oursler referred to a letter published in a recent issue; the N. R. editors, of course, do not hold themselves responsible, even though the letters explode some of the same ideas that they have been otherwise propagating. Says the writer: " . . . the Roman Catholic Church because of its very nature and philosophy, conditions its members to be fascist-minded. That is the basic reason that there is little understanding of and practically no desire for democracy in the Latin-American countries. It is also one of the basic reasons *for the lukewarm attitude of Americans toward the war effort.*" Note that the N. R. censors were cowardly careful to omit Catholic before Americans, but poisonously careful to imply that Catholics were cold about the war. There is little use calling the Catholic record for the *New Republic,* or the anti-Catholics in our country. But every Catholic must, and should rise up, militantly, to denounce the denouncers and drum down the drummers of hate and disunity. However, let us be careful, at the same time, not to be the sowers of equal hate.

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IMPRESSIONS seem to be growing throughout the land that any and all criticism of the Administration and its agencies and policies is near treason, a certain means of fomenting disunity and discord. It must be said that the Administration itself seems determined that freedom of speech will be preserved at all costs. Attorney General Biddle has declared more than once that "free speech as such ought

not to be restricted." But lesser potentates, speaking with we know not what authority, sound off all too frequently, and win all the fascinated attention that falls to prophets of gloom, to the effect that any criticism is unpatriotic. And this rabid view is, of course, trumped up large and alarming by various groups of zealots. The *Friends of Democracy,* for example, publishes excerpts from time to time, of speeches made in Congress. If a member dare to remark that the appropriations made for defense are so staggering that he fears for the future solvency of the nation, that is a treasonable remark. This very comment will certainly be interpreted as suspect, because if we do not agree with them, we are stirring up disunity. After much more war than we have experienced, England has still not clamped down on the freedom, particularly of the press, to criticize.

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SYNTHETIC fog, which was being tested for daytime blackouts, blew away merrily, whisked off by the breezes of Brooklyn. But a dense pall of obscuring smoke still hangs over the recent explosion between Vice President Wallace and Congressman Dies over the questionable background of various gentlemen in the Board of Economic Warfare. Much fire and smoke were generated over Maurice Parmalee's eccentric hobby of nudism. His enthusiasm for this cult inspired him to write a book about it. The book was copiously illustrated and certain Senators, who naturally study a subject before declaring themselves, passed the book around and declared it "filthy," "shocking," etc. Mr. Wallace quoted from the report of the United States Court of Appeals which reversed a lower court's condemnation of the book. The court held that "it is obvious that the latter ('questionable' illustrations of nudes) do not furnish the dominant note of the publication. . . . In the present case, as in the *Ulysses* case, the book as a whole is not obscene." The morals and the thinking in that decision leave us in a blinding fog that will not blow away.

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ANALOGIES sometimes help to disipate fog. Your hostess says to you: "The lobster and the soup are 'questionable' and, oh yes, there is a dash of cyanide of potassium and a *soupçon* of arsenic here and there but they do not constitute the *dominant* note. Much of the dinner you will find quite wholesome." The father of your *fiancée* tells you with a smile and a deprecating gesture: "Some of her traits are a trifle *'questionable.'* Three or four times she put ground glass in the turkey stuffing and there were the two regrettable occasions when she poisoned the cook and tried to kill her parents with an ax, but on the whole she is a charming girl, who knits beautifully and normally has a sweet disposition, except for the few lethal weaknesses, which certainly are not *dominant* traits, except at those unfortunate moments." Let us be as broadminded about physical dangers as we seem to be about moral ones.

THE WAR. General George C. Marshall, Army Chief of Staff, and Harry L. Hopkins, chairman of the Munitions Assignment Board, flew to London for conferences there. . . . The Navy Department authorized enlistment of Negroes for general service. Heretofore, Negroes could serve in the Navy as cooks, mess boys and stewards but not in other capacities. . . . Launched were: the cruiser *Denver,* the destroyer *Kendrick,* the submarine *Barb.* The destroyer *Farenholt* was commissioned. . . . After undergoing major repairs, the destroyer *Kearny,* torpedoed October 17 in the North Atlantic, rejoined the Atlantic Fleet. . . . The State Department recognized Free French administrative control over the Cameroons and French Equatorial Africa. . . . Enemy submarines, at least one an Italian, sank eight merchant vessels off the Atlantic coast and in Caribbean waters. Three other ships were attacked but escaped. . . . Secretary Knox, noting a decline in the sinkings, announced a stepped-up program of anti-submarine activities, including plans for 600 new patrol craft. . . . American Army air units, led by Major General Lewis H. Brereton, raided the Andaman Islands in the Bay of Bengal, scored direct hits on a Japanese cruiser and a transport. Three American planes were damaged but returned to their base. . . . Seven American Flying Fortresses dropped several tons of bombs on the harbor of Rangoon, smashed dock and port facilities, returned safely. . . . United States submarines sank two Japanese merchant ships in the China Sea, an enemy freighter in Japanese waters, and two tankers in the Southwest Pacific. . . . United States submarines operating in waters of the Java Sea and in the Indian Ocean sank a light enemy cruiser, scored a direct torpedo hit on another cruiser, damaged five other vessels. . . . Since the war's start, the Navy has now reported sinking or damaging a total of 132 Japanese ships, naval and non-combatant, sixty-nine of these having been certainly sent to the bottom. The United States Army forces have sunk or probably sunk twenty-eight Japanese vessels, damaged thirty-three. . . . On April 3, the Navy Department announced that in late February and early March the United States aircraft tender *Langley,* the naval tanker *Pecos* and the destroyer *Peary* were sunk by enemy bombers in waters off Australia and Java. . . . In the Bataan Peninsula, Philippines, the Japanese hurled continuous heavy attacks at the American-Filipino army. The waves of charging Nipponese shock troops were supported by masses of tanks and heavy artillery fire and by dive bombers who machine-gunned the American-Filipino lines and pounded the rear areas of Bataan and the south coast. After forcing the heavily outnumbered defenders to withdraw to new positions, the Nipponese continued their smashing assaults and finally broke through, encircling the American-Filipino Second Corps. To rescue the Second, the First Corps attacked but in vain. The 36,853 American-Filipino troops, on short rations since January 11, had become physically exhausted. The Battle of Bataan was over. Begun on January 10, it ended April 9.

IN a message read April 7 before the National Catholic Education Association's annual conference, President Roosevelt reminded the more than four thousand priests, nuns and other Catholic teachers attending that nowhere in the countries "held in slavery by the enemies we are fighting" could such a "free assembly be held." "That simple statement," the President said, "makes clear as the noonday sun the issue at stake in the tragic conflict which the world now witnesses. . . . We must defend this birthright against every totalitarian and pagan assault and to that end we have pledged every resource of man power, money and material and will fight shoulder to shoulder with lovers of freedom wherever freedom is assailed." The letter was read by the Most Rev. John B. Peterson, the association's President-General, after which Archbishop Stritch of Chicago greeted the delegates and warned that "mere education" is not enough, pointing out that the present world situation did not arise in ignorant countries.

BRITISH Catholics, according to Lord Rankeillour, are faced with a crisis with regard to their schools, due to the future operation of the 1936 education Act and the meager compensation offered by the War Damage Act to schools that have suffered through enemy action. At the thirty-ninth annual Convention of the National Catholic Education Association in Chicago on April 7, the Rev. Dr. George Johnson, Secretary-General of the Association, warned against the continued efforts of some organizations to bring about a permanent program of Federal aid to education. He called for opposition to the current bill in Congress before the Senate Committee on Education and Labor because "it refuses to consider the rights of those children who for reasons that are constitutional do not attend tax supported schools." It was no time, said Dr. Johnson, for experiments. He stressed that there are dangers from without and within the country to Catholic schools and colleges.

APPEALS for religious education are increasing in number and volume. In Chicago, 200 prominent Americans joined in endorsing the Protestant movement of United Christian Education Advance on behalf of religious education. Their joint appeal called upon the nation to "take immediate and concerted action in behalf of the many millions of our youth who are at present outside the influence of all religious instruction—Protestant, Catholic or Jewish. Our aim is nothing less than the preserving and improving of the historic American character." Religion is the only force in the world today capable of providing individuals with the "persistence" necessary to stand by their convictions, declared recently Professor Eduard C. Lindeman, of the New York School of Social Work, one of the country's leading social scientists. In England, the Archbishop of Canterbury moved in the House of Lords that there should be laid before the House the Government's plans "for the education and training of the rising generation with particular regard to Christian teaching in the schools of this country."

HISTORIC Saint Nicholas' Church, located near the mouth of the Patuxent River in St. Mary's County, Md., has passed out of existence. Six thousand acres of this old Jesuit mission territory have been taken over by the Government for a naval and air base in the Cedar Point area, and the church itself, made of concrete blocks, will be converted into a Navy chapel. Adjoining the present structure is the former church, built in 1795. In the ancient graveyard, some of the graves will be transferred, at the Government's expense, the rest will be leveled off. The Methodist church and cemetery nearby, at Pearson, Md., will both be removed. Included in the territory are several old Colonial estates.

THROUGHOUT Latin America, writes the Rev. James A. Magner, of the Catholic University of America, in *The Shield* for April, 1942, innumerable societies for men and women, young men and young women under the direction of Catholic Action are engaged in works of education and charity. Workers' schools have been founded and special projects have borne notable results, such as Catholic Social Action in Bogota, Colombia, which has 30,000 members and counts among its services legal and hygienic aid, credit service, improvement of workers' quarters, and the construction of houses at low cost. "Nevertheless," says Father Magner, "much remains to be done. The Church in Latin America is in the most favored position to foster a social consciousness and promote the aspiration for material betterment of the people along solid lines. Upon its ability to meet the challenge will depend its future position in Latin America."

BY a committee of the New York State Legislature, two well known Buffalo priests have been especially commended for their work in the field of labor relations. The State Labor Relations Board, of which the Rev. John P. Boland is chairman, is said to have "effectively disposed of the many cases brought to its attention." The Board is responsible for close to 7,200 satisfactory settlements of labor disputes in four years, most of these originating in the metropolitan area. The Rev. William J. Kelley, O.M.I., is commended for his work in conducting four educational forums last year on "labor and industrial relations."

WHAT becomes of the students of Baghdad College, most unique of American missionary enterprises? As the college nears its tenth anniversary, *Al Baghdadi*, its monthly eight-page ambassador, reports that during the last year some of the college's first graduates completed their courses at the Medical and Law Schools of the Iraq Government, and quite a number more are "coming along." Twenty of the B.C. boys are now in the Medical School and it is well represented in the Law School and the School of Pharmacy. One graduate is studying medicine at the University of Edinburgh, another is studying to be a veterinary in Cairo, some are at the American University in Beirut, and another is doing very well at the R.C.A. Radio School in New York.

SMALL INTEREST IN RELIGION AMONG UNIVERSITY STUDENTS

DON J. MOOG

A UNIVERSITY senior remarked to me: "I should go out of my way for religion? I've got enough to worry about without wasting my time listening to doctrines and theological arguments. Sure, it's all right for some."

This comment is the type confronting campus religious leaders throughout the country. To say that it has them worried is a gross understatement.

As a student at the University of Minnesota, I have long been aware of this typical apathetic attitude toward religion, and finally decided to find out its extent here and the steps being taken by the various sects to combat it. In addition to talking the matter over with numerous students, I interviewed men representing each of the three religious groups, Protestant, Jewish and Catholic.

It did not take me long to find out that religious leaders on the Minnesota campus are fully conscious that this apathy toward organized religion prevails among Minnesota students, as well as among other university students. Most of these leaders admit that they would rather fight outright antagonism than apathy. Apathetic individuals will not even argue; they simply refuse to discuss religious questions.

Is this apathy a characteristic developed on the big university and college campuses of the country, or is it a reflection of the general public's attitude? The consensus is that the average citizen is just as apathetic as the average student.

But it is hard to deny the charge that students lose their church-going habits after a short while at universities and colleges. At Minnesota, new students registering are asked to fill out religious census cards. These cards show that a heavy majority of the students coming to the University in the past have had church connections at home. In the space given to indicate activity within the church, the majority have checked average or more-than-average interest.

Although some sixty per cent of Minnesota's 15,000 students live off-campus in Minneapolis and St. Paul, enrolment in the fifteen campus churches is nowhere near what the census cards indicate it should be. There are no definite figures on the number of students attending church, since ministers do not keep tab on the exact number of students in their congregations, but estimates of church leaders tend to indicate that no more than twenty per cent of Minnesota's students are regular church-goers.

Clarence Prouty Shedd, director of the Dwight Divinity school at Yale University, says: "Certainly in our larger universities . . . it is only in rare instances that as many as twenty-five per cent of the students are influenced significantly either by the courses in religion or the work of the religious groups. In the largest universities fifteen per cent to twenty per cent would be a safer estimate."

Let us take a look at some of these "backsliders" and see what they have to say for themselves. It usually takes a little prodding to stir them out of their apathy long enough to voice their attitudes on organized religion; but once in a while one will talk. Let a brilliant chemistry junior speak his mind first. He admits having been a regular Methodist church-goer in a little northern Minnesota town; says it was mainly to please his parents. But listen:

> When I came down here to the University, I was faced with three major problems: the problem of orientation; the problem of a life companion; and the problem of a life objective. I went to church. But as closely as I listened I did not hear anything that would help me solve my problems. . . . Tell the church for me to develop a rational philosophy for living. Until then I shall have to solve my problems in my own way.

Then, take this Jewish junior in the Arts College. He wants to get into the medical school; but he is warned that his opportunities in this field are limited. His hair is dark and too curly, he is told. He knows that certain doors will be barred to him even in this American democracy. This is his story:

> I used to attend synagogues, but I've given it up. I don't want to be made to feel sorry for myself. What I want is advice on how I can overcome the obstacles piled up against me. Right now I'm trying to reach the top by hard work, hard work and more hard work. That doesn't leave much time for religion.

The picture would not be complete without the views of a Catholic student. Listen to this psychology major:

> My religion has always been in traditional terms. When I came down to the University, I was taught to think along experimental lines. Tradition naturally clashed with experimentation. My life work demanded experimental thinking, but my religion allowed no room for it, so I dropped religion. Of course, I have no kick against religion.

I have included these expressions of opinion because they are typical. Innumerable more, just like them, could be recounted. Most of the reasons given for loss of interest in the church can be condensed to the following two: 1) the church refuses to

keep in step with the times; and 2) the church fails to help solve personal problems.

Religious leaders on the campus all have their theories on why students drop off in church attendance after a short while at the University. J. Benjamin Schmoker, at present executive secretary of the University Y.M.C.A. and one-time student at Minnesota, lists six reason for students' loss of church-going habits. He says:

> In the first place, there is a psychological reason. Churches in the State are apt to be rather conservative. They represent to the student a certain degree of authority. The student of adolescent age revolts temporarily from the restraint of authority. His new environment gives him a certain release from parental authority.
>
> Second, religious education has not been related too closely with life's problems. Consequently, when a student comes to the University, he does not see clearly the relation of religion to his immediate problems.
>
> Third, college training is in terms of experimental thinking. Much of our religious instruction is in traditional terms and hence is not in harmony with experimental thinking.
>
> Fourth, the University student comes into contact with many individuals. He rather quickly loses denominational loyalties. Religious instruction, however, is connected with denominationalism.
>
> Fifth, many students have the feeling that the more intelligent people dissociate themselves from active religious participation. There is the wish to imitate.
>
> Sixth, religion on the college campus definitely suffers from the competition offered by other campus activities.

The church has risen to meet the criticism that it moves too slowly to keep in touch with students by aiding in the formation of the various student associations. These associations are separated to a degree from the church itself, and are specially designed to help students solve their life problems. Last year the associations joined with the Y.M.C.A. in sponsoring a "marriage course," which attempted to prepare young people for a happy wedded life.

Notable efforts have been made on the University of Minnesota campus during the past few years by the Wesley Foundation, for Methodist students; the Westminster Foundation, for Presbyterian students; the Canterbury Club, for Episcopalians; the Lutheran Student Association, for Lutheran students; the Newman Foundation, for Catholic students; and the Hillel Foundation, for Jewish students.

The University Y.M.C.A. is recognized as the coordinating agency for these student associations. To effect coordination, a Minnesota Council of Religion, made up of the professional workers of practically all the religious groups on the campus, has been formed. This group meets regularly and attempts to work in its own programs with the program of the University. Then there is the Student Religious Council, made up of student representatives from the various student associations.

Probably the largest student group on the Minnesota campus is the Lutheran Student Association, founded in 1921. It is now headed by the Reverend Carl E. Lund-Quist, whose official title is secretary of the Twin City Lutheran Foundation. His major duties are on the campus, however.

Under the guidance of Mr. Lund-Quist, the Lutheran student group meets at the University Y.M.C.A. every Sunday evening, with approximately 300 attending the various discussion groups. But of the students entering the University in 1937 alone, 1,250 expressed Lutheran church affiliation. Mr. Lund-Quist and his fellow-workers realize that much remains to be done.

Nevertheless, the L.S.A. is touching more and more students and becoming increasingly important as a campus organization. Its main aims are: 1) to solve personal religious problems; and 2) to adjust the individual to society and the world at large.

Mr. Lund-Quist's conclusion after studying students from four large university campuses is: "There is an increasing interest in religion and church attendance on the part of students. This will be heightened even more by the war."

Perhaps typical of student associations on the Minnesota campus is the Hillel Foundation, which got its start during the fall quarter of 1940. It was established for the purpose of furthering religious, cultural and social activities among Jewish students. The Foundation aims at bringing to the Jewish student a more adequate knowledge and appreciation of his heritage, and hopes thus to develop the kind of integrated personality that will make for a happier and more useful life.

The Foundation also strives to develop among the Jewish students an appreciation of the best in every religion, and to win the respect of the non-Jewish students for the best in Jewish life.

Rabbi Abraham E. Millgram has built the organization up until now there are 460 students enrolled in its program. (There are approximately 950 students of Jewish faith at Minnesota.) Since there are no synagogues on the campus, Hillel holds services Friday nights during the fall and winter quarters in the Jewish fraternities and sororities.

Rabbi Millgram is convinced that the majority of university students are apathetic to organized religion. He says: "Some have religious interests and convictions but show apathy toward organized churches. Religion is a personal thing to many of them."

Father Louis W. Forrey, director of the Newman Foundation for Catholic students, says:

> About one-third of the Catholic students who reside on the campus are fairly faithful in their routine religious practices, but are seriously lacking any consciousness of the need for a religious philosophy outside of their hours of worship. Apathy does characterize the university student's attitude toward religion even if he does attend services.

In his own words, the purpose of the Newman Foundation is "to supply a religious and philosophical supplement to the highly creditable profane knowledge so amply dispensed at this great institution of learning. It also supplements the skills learned in the various specialized schools with the liberal values found in non-professional learning." Its functions parallel those of the other campus student organizations.

Father Forrey says Mass twice each Sunday morning at the chapel in the University's Con-

tinuation Center, and the chapel is usually filled to its capacity of 150 each time. The fact that between 800 and 1,000 Catholic students reside on the campus reveals the need for ampler facilities, and that is one of the projects the Newman group is working on at the present time. There is no Catholic church on the campus proper, but some students attend one nearby.

I have pointed out in this brief discussion that religious leaders representing the three religious professions on the Minnesota campus—Protestant, Jewish and Catholic—are fully cognizant of the problem they face in dealing with a student body that is by a large majority apathetic toward organized religion.

With only about twenty per cent of the students engaged in active religious participation at the present time, much remains to be done. The war may draw some closer to the church, but the disillusionment that usually follows war may cancel the gain out. The greatest hope for breaking down the apathy of university students seems to lie in the student associations, geared to cope with the problems modern youth faces. These student groups have made notable accomplishments in the time they have been functioning, but a huge majority of the student body still remains outside the scope of their work. Only after these apathetic individuals are shown that the churches and synagogues, through their services and student associations, *are* keeping in step with the times and *are* helping to solve personal problems can any great reversal of opinion be expected.

MEXICANS ORGANIZE FOR A NEW ORDER

W. EUGENE SHIELS

WE had with us in Washington lately a strange visitor, Señor Vincente Lombardo Toledano of Mexico. He is apparently working to bring on a better understanding between Labor in the two Republics. But his public utterances deserve careful scrutiny, seeing that he bears a far deeper character than that of an emissary of Labor. He is the Number One Communist of Mexico.

Lombardo spreads the impression that he sees eye to eye with his President, Avila Camacho, and that the two are close friends. But those who follow events below the Rio Grande know that Camacho ousted the satellites of Lombardo from the public ministries some time before Christmas, and that the leader of them all, afraid openly to attack the regime, has busied himself with sniping at the new orientation of its domestic policy, and in particular at the kindly attitude taken by official Mexico toward the great social organization called Synarchism.

The assistance that the Government is giving to the present colonization of Lower California by the Synarchists has aroused new venom in Mexican Communist and Leftist circles, one of their favorite "subtle" charges running to the effect that the Synarchists are Fascists and allies of the Axis Powers.

In view of this situation, it seems worth while to publicize a few notes on the Synarchists. The information here given is drawn from the public press of Mexico, and chiefly from *El Hombre Libre* and the weekly newspaper *El Sinarquista,* supplemented by *Excelsior,* over a space of three years.

The Synarchists are an organized body numbering more than 500,000 active members, and growing daily. Founded some five years ago, they have taken Mexico by storm. And yet they are not a political association. They take no part in electioneering, propose no candidates and no party program. They are a unique social movement, bent on remaking the social life of Mexico. They leave politics to others. They hold so tenaciously to the traditions of the average Mexican that some speak of them as Rightists. They use no weapons save public assembly, the press, parades, protests against unjust arrest and against the enemies of their country. They are distinctly positive in their principles and in their activity, builders of a restored individual and national life rather than critics of their fellowmen.

Their willingness to die—and many of them have died for their principles, and more have been imprisoned on a variety of charges ranging from "disturbance of the peace" to "opposition to the public authorities" (convenient reproaches for using their constitutional rights of assembly, free speech, petition of government)—is their greatest asset for discipline of their own forces and for affecting the public mind of their Fatherland.

They have had a pronounced effect on their people. In fact, it is not too much to say that they have given the common man in Mexico a new hope that his country will forever condemn predatory revolution and embrace a practical application of justice in the courts and fidelity to honest contract, as well as respect for the lives and goods of all citizens. Their current project of peopling and making fruitful the barren stretches of Lower California commands the respect of many in our country who know both the difficulty of, and the general advantages deriving from, this development.

It is natural that they should run full into the conflict with Communism, so powerful in their country. And they recognize this struggle as inevitable and necessary. To the Communist claim that "we are all proletarians," they reply that "we are all proprietors, or will be when justice and hard work have their due reward." To the cry of *pobreza* or "universal poverty," they oppose *riqueza,* the riches of orderly life and of a guaranteed income built upon labor, saving, moderate living and peace. To "loyalty only to the International," they oppose "loyalty to country," through sacrifice, service,

obedience to duty. To disrespect for family life they oppose "love of the family," and faithfulness to its requirements. To the chimera of community happiness they oppose the worthy aims of individual life as sought by courageous and upright conduct, in a free community. To the bromide of Lenin that "religion is the opiate of mankind," they oppose steadfast faith and fidelity to religion and morality.

This last point suggests that they may be a clerical group. Nothing could be farther from the fact. No priest or bishop has any control over their organization. Profoundly Catholic in personal life, they maintain that laymen, and not the clergy, are the ones to marshall the multitude in political and social movements. This has been misunderstood by some of the clergy and has aroused charges of an irreligious policy, but the accusation does not rest on evidence or on a correct appraisal of the right and duty to direct such an effort. Theirs is a counter-revolution, and its leaders are laymen of great talent, and, it must be said, of great fortitude. Abascal, their supreme commander, has given up his eminent position to spend all his powers in the colonization works.

Their name signifies "on the side of order," and implies that they are against anarchy. They follow that program by practical methods in building a regime of good order based on inspired ideals. The student of Mexican history knows how much the Republic has suffered from anarchy and tyranny, and the support given this new movement by intellectually important Mexicans is one of the surest signs of its success. The columns of the above-named newspapers—and in Mexico the newspapers have a highly cultural content—carry articles of this type almost daily. In fact, one might say that other countries could learn much by studying the operations of this new and mighty force for elevating society.

The Synarchist condemns liberalist democracy as well as Fascist materialism. He wants a Christian democracy, and he has taken the most direct way to get it, the remaking of society. Politics can wait. The heart must be made sound, and then the branches of the tree will be fair and strong.

Such is the immense power that causes worried lines on the brow of Lombardo Toledano. Knowing something of it may help us to keep our thinking straight, as we listen to his and other Guntherian diatribes against the best of his people. Accordingly, I append to this article an official statement of the definition and principles of *El Sinarquismo*.

El Sinarquismo is a doctrine of action in the service of Mexico, working for a new social structure, in which will be harmonized all the forces of our country for attaining the spiritual and temporal welfare of all Mexicans.

1. We consider as criminal and cowardly the despair of those who believe the resurgence of the Fatherland impossible or who look for the salvation of Mexico from forces outside of her people. The Synarchists proclaim that the Fatherland will save itself when we triumph over our own inner cowardice, and when we decide to be true citizens exercising our just rights without restriction.

2. We hold faith in the destiny of Mexico, and our forces will march on toward the union of our Fatherland, to strengthen it and give it dignity. We shall work to make each Mexican a part of our movement, whose aim is to save Mexico.

3. We proclaim the true union of the Mexican family, and we demand the subordination of all particular interests or of the front of the classes to the supreme interest: that of the Fatherland.

4. We condemn the Communist tendency which aims to base all Fatherlands in one only universal Republic.

5. We repudiate that anti-patriotic and tendentious classification which divides the Mexicans into the Leftists, Rightists, Revolutionaries and Reactionaries. Mexico demands for her salvation the permanent union of all her sons, and sets up only one division: Mexicans and Anti-Mexicans.

6. We reject every flag that is alien to our nationality. Neither the Swastika of Nazism nor the Red Star of the Communists! Mexico has one flag, and he who does not defend it is a traitor.

7. We affirm the right of private property, and we demand the creation of social conditions that make easy access to it for all who work. To the Communist cry of "We are all proletarians," we oppose our principle that "We are all proprietors."

8. We rebel against the injustice of the social status in which a multitude of men live in hovels while the few enjoy palaces. We hold that the evil is not property, but that it is a manner of life in which the few hold property and abuse it, while the many lack the very necessities of life.

9. We shall strive that Mexico have an abundant production of goods, and we demand a just and equitable distribution of the same. We proclaim absolute respect for the product of work and guarantees for capital, justly accumulated, and that it should, on the other hand, be adjusted to the exigencies and needs of the Mexican community, within the limits that the national welfare requires.

10. We condemn class warfare which, especially in our Fatherland, has sterilized its economy. We urge the union of capital and labor so that, in free and broad collaboration and within the bounds of social justice, they may realize their creative function for the good of Mexico.

11. We do not admit the exploitation of one class by another; both to capital and to labor, today driven by a materialism lacking in all nobility, we will give an ideal: the betterment of the Mexican community and the enrichment of our Fatherland.

12. We struggle for a Mexico free from the tutelage of foreigners and internally free. We consider that the winning of liberty is the one ambition worth the cost of a man's life, and we reject every tyranny.

13. We demand for Mexico her true political and economic liberty, as a preliminary guarantee of the real liberty of each Mexican. But for Mexico to extend the blessings of her freedom to other nations, we need action that is ordered, brave, constant and generous, among all her sons, who are prepared to demand and win for their Fatherland honor and respect.

14. We condemn the violation of the rights of man by dictatorships, and we stand firm against those who seek to enslave the spirit. We are ardent defenders of our liberty; but we are self-declared enemies of libertinage, the cause of anarchy and disorder and contrary to the authority and social order which Synarchism requires.

15. We repudiate the "Non-interventionist State," the simple guardian of individual egotism. We reject equally the tyranny of the despotic States, which, under the universal intervention of their governments, absorb the activities of individuals, enslave the will and kill all private initiative.

16. We ask that Mexico hold to a just rule, strong, self-respecting, so that, conscious of the principle that the service of the people is the only reason why it has power, it will square its action with the bounds fixed for it by the common good of the Mexican people.

THE ART OF FINE LIVING IS PART OF OUR WAY OF LIFE

LYNN D. POOLE

THE triple declaration of war by the Congress of the United States brought to me daily repetitions of that old familiar saw: "Well, this makes your work seem mighty unimportant, doesn't it?" This led me to ponder on the truth or the falsity of this question. After much thought I find that it is wholly untrue.

The day before the bombing of Pearl Harbor, I was at work on a manuscript concerning art for children—a monograph intended for parents who want to know when, how and where to start interesting their children in the arts. This manuscript was being prepared because the "when, how and where" are questions constantly asked of me by parents. The day war was officially declared against Japan, the manuscript went into the files marked "Future Use" and the present article was prepared because of a sincere belief that the arts are more important during war times than in times of peace, and that it is more important for us to foster the arts in our children now than ever before.

Let us try to realize the utter void that would exist should we lose that artistic freedom which we have so complacently accepted. Let us consider our neglect in fostering and cherishing those arts. Let us see why they are worth saving. Here are but a few of the contributions which the arts can and do make to us and especially our children:

1. The arts give a child a knowledge of the cultural development of the world in which he lives and provide him with inner resources of pleasure the rest of his life.

2. The study of the arts enables him better to observe the world around him, because the great artist clarifies and intensifies the experiences of life.

3. In integrated study of the various arts is a contributing factor in the emotional development of a child.

4. A contemplation of the arts will develop an appreciation of the beauties seen around him each day in the home, in school, in nature and the city or countryside in which he lives.

5. The stimulation of art interests has been known to cure a problem child. The problem child often needs only an interest and faith in himself.

6. A study of the backgrounds of the arts of many lands will produce a tolerance for the people of each nation; a condition much needed today. The knowledge that man through his own development has been able to produce great works that live for centuries instils in children a faith and a respect for mankind.

7. An appreciation and an understanding of the arts will help in teaching adolescents that many intangible things contribute to happiness—money and possessions do not produce the "full life."

8. Interest in the arts fosters a collecting hobby which in later life may grow into an avocation of collecting beautiful things—whether they be paintings, sculpture, musical recordings, books or photographs.

9. It is an established fact that disinterested children have found a creative stimulation in the arts which has resulted in a fascinating lifetime avocation or even a worthwhile vocation.

10. The study of the religious arts of different centuries, different religions and different countries can and does bring to children an understanding of the true basis of man's belief in a God and the importance of that belief.

These things contribute to the growth of our children, and in the end to the growth of our democracy. This is ample reason as to why this artistic freedom must be preserved. And preserved it will be! Wars have come and wars have gone since the beginning of the world. Tragedy has followed each war and the world has had to pick up at that point and move forward. But there are certain things that have always existed and which wars have never been able to crush—those things are the desire for religion, science and things beautiful.

These things will be saved again, and it is for the after-the-war period that we must begin to plan at once. We must be ready to rebuild that world that is left to us, and our actions and thoughts today will have a profound influence on the direction of that reconstruction. In this wartime, we should carry on with these everlasting things rather than shelve them for the duration. If we shelve them they will be rusty and we shall have no strong foundation on which to build.

A schoolboy recently wrote to a defense agency saying that he was tired of school and that he felt he was doing nothing for his country. The director of the agency wrote back to the boy and said that the greatest thing he could do for the defense of America was to study hard, so that when this war is over he would be equipped to help his country rebuild itself. It seems that this is very good advice for us all, that we take time from our busy lives to help our children learn to live fully and take their

place in the post-war days in a stronger United States. One of our aims should be to instil in them an appreciation for the arts so that they will already be interested in these arts and will know how important they are for everyday living.

A much needed daily morale at the present, a fuller cultural life for the future, and a Christian tolerance can be achieved through the arts. There are other forms of education and human interests that will help us, too, but I am suggesting that parents and teachers bring the arts into children's lives somehow because of the resultant values. Now is the time to encourage them to take part in the arts they find in school. Now is the time to take them to art museums. Now is the time to listen to good music with them and raise their appreciation of this auditory art. Take them to see worthwhile plays and provide them with stimulating books. Foster their natural desire to build things, to paint, to draw or to serve. Please notice that I have said *encourage them, take them, listen with them* and *foster*. You cannot hope to achieve results by *telling* them to do all these things; you must do it with them.

I spoke of these things before a large group of mothers the other day and questions came pouring out. But all the questions added up to one: "What can we do, specifically?" Let me suggest answers to this with a listing of things which come first to a teacher's mind. You will use your individual circumstances in working out the details, you will devise new ideas as you go along. But, in brief, I would say:

1. Take your children to a nearby museum for a quiet hour every so often. Look at the exhibits with them. Do not lecture to them. Instead, discuss with them the things they seem to like. Carry this visit on after you get home by helping them to find answers to questions they raised while in the museum. Do not stay in the museum too long, gauge the length of the visit to the child's age and interest, look only at those things which are within his sphere of interest and experience, then progress when he becomes accustomed to looking.

2. Find out what educational activities your local museums have to offer and encourage your children to take part in them. Almost every museum today has a department of educational activities designed especially for the teaching of children.

3. Talk with the school teacher or art supervisor and learn about the art curriculum in the school. If you are able to talk intelligently about it to your child, he will have more respect for the subject and more interest in the "art room." You will probably learn many things yourself! Lots of women attending lecture courses in museums and colleges are doing so in order that they may "keep-up" with their children.

4. By carefully following the first three items on this list you will be better equipped to foster hobbies which come into the daily life of your child. Hobbies have great educational and therapeutic value.

5. Write, costume, stage and produce plays in your own home. In order to do this, you may have to do research which will be lots of fun if the whole family cooperates. I know of one family which weekly edits a family newspaper.

6. Teach your children something of the practical application of the arts through careful home decoration. Boys and girls both love to re-arrange furniture, build small shelves for the family, buy and frame inexpensive prints of great works of art and sew inexpensive but exciting drapes and pillow covers. Needle-point, crocheting and all other such work are "Fine Arts," too, you know.

7. Start a "Know Your City" campaign at home. Take the children to see the well known monuments, find out who sculptured them and where there are other works by the same artist. Look at all the churches in town and discuss their architecture, stained glass windows, liturgical arts and religious sculpture. Evaluate these arts. Do this with the domestic architecture and see how much fun it is—see how much both you and the children learn.

8. Enlarge the city-study into a "Know Your America" adventure. Vacation trips can be used to great educational value in this manner. Through books, travel folders and movies you can teach your children much about the man-made and nature-made beauties of our country. Make a special point of discovering how foreign countries and their emigrants have contributed to the cultural life of the United States.

9. Remember that music is one of our great arts and that it contributes much toward our happiness and peace of mind during times of stress. Take children to concerts so that they may hear great music. If you have a victrola in your home, set aside a certain period during the week for family listening. If there is musical talent in the family, gather it together and have a family orchestra—the least talented can handle the cymbals!

10. Finally, take part with your children in any and all artistic pursuits which are available. Do not forget that art and living are interchangeable—fine living includes fine arts. All things you do and all things you contact from morning until night have some connection with one or more of the arts. Delve into many of the arts, find those that are most closely linked with your daily living, integrate them and you will be truly raising your children in the Art of Living.

Have dozens of "ifs" and "buts" jumped into your mind? Have you thought of all the civilian defense work you are doing? Have you agreed that this is all very well, *but* I just haven't the time? No doubt you have, but if you want to do it, you will find time. Finding the time and a way and coming out with the best is part of being an intelligent parent or teacher. A famous educator recently said: "Before we talk too much about preserving our way of life, let us examine it and see what things make up that way of life that are worth preserving." We have examined one part of it—a part that prepares for future living and a part that will knit families more closely together. The art of fine living is part of our way of life. Shall we pass it on to our children?

WHITE-COLLAR WORKERS JOIN WITH THE LABOR UNIONS

JOSEPH H. FICHTER

FOR years the white-collar worker has found himself in a peculiar position, if not in a puzzled state of mind. He was supposed to be a cut above the man who worked in overalls, more intelligent, more capable and performing what was generally considered a higher and more important function for his employer. His hands were clean, his hair combed and his office desk was usually neat and shiny.

But the rise of labor unions and the consequent improved conditions of "manual laborers" have given pause to the white-collar man's complacent reflections. Even in the prosperous 'twenties, many a thirty-dollar-a-week office man cast surreptitious glances of envy at the bricklayers and plumbers who were making fourteen dollars a day. Of course, he was consoled with the thought that his own salary would continue through the days and weeks that skilled mechanics invariably lost in every year.

The depression changed everything and everybody. I recall that the white-collar worker was then considered a baffling problem, simply because he had no skills developed for any but a definite office routine. I remember that AMERICA carried an article, June 23, 1934, in which Arthur McAghon declared that unionizing the white-collar man would not solve his problem. He said:

> Obviously, the men who possess the energy and initiative for strong organization usually are men with capitalistic ambitions and executive talents. They are not likely to devote themselves to a cause whose aim is to guarantee the safety and permanence of mere clerkship. Temporary benefits and protection they will accept and might strive for, but they are looking to a future in which they will have raised themselves above the need of such benefits.

All of that has changed, too. Office workers, perhaps because of the very weakness of their own disorganization, timidly waited to see how the mass organization of unskilled and semi-skilled workers along industrial lines would succeed. Perhaps their hesitation was due to a lack of energetic men among their own numbers, men who might be tinged with "capitalistic ambitions and executive talents." At any rate, the ground work and initial bases for unionization were taken care of by professional labor leaders, notably men of the C.I.O.

A good example of the part played by professional labor men in this movement is the agreement made between the Steel Workers Organizing Committee and the National Tube Company, a subsidiary of United States Steel. Other "white-collar contracts" had been made with smaller companies which process and fabricate steel, but this contract is the first to be made on behalf of office workers in so-called Big Steel. The usual program of mass meetings and propaganda preceded the balloting, and the superiority of experienced organizers was definitely shown.

A contract of this kind immediately brings two questions to mind. The first is this: what exactly is a white-collar worker? And the second is this: what is the purpose and advantage in organizing office workers into labor unions?

The status of the white-collar worker does not lend itself to exact and exclusive definition. Because of various arbitrary, rule-of-thumb arrangements, however, it is easy enough to discover the general class of workers included under the term. In the SWOC contract with National Tube, it was understood that the white-collar workers were all those who were not already organized in the shops and who were making a salary of less than $4,000 a year. Thus all stenographers, clerks, bookkeepers, office boys, etc., were fitted into the category.

In other types of industry there are numerous employes who seem to come midway between the white-collar workers described above and the manual laborers in factories and mines. These are shop clerks in the various kinds of wholesale and retail distribution business, some of whom had already been unionized by the A. F. of L. before the formation of the C.I.O. Among their members great recent advances have been made by a national affiliate of the C.I.O., the United Retail, Wholesale and Department Store Employes of America.

In a similar position are those engaged in trades and occupations that require some degree of training but are not classed entirely as manual labor, such as clothing, barbering, and so forth. These also must be excluded from the category of white-collar worker.

The second question, concerning the purpose and advantage in organizing office workers, takes us back to the fundamental purpose of all labor unionization. And the understanding of that purpose depends a great deal upon the particular bias or prejudice which the investigator entertains. It is no longer true (if it ever were true) to say that a labor union is an organization of workers set up with the sole intention of improving the economic status of its members. Certainly, economic improvement is an objective, but it is only a partial objective. Union activity extends far beyond that.

There was a time when unionization was primarily a defensive weapon in the hands of the workers, when workers had to organize—or starve. But now it has become an instrument of economic planning and of industrial revitalization; and this is precisely where the potentialities of the white-collar man are greatest. He need not devote himself only to the task of guaranteeing "the safety and permanence of mere clerkship," although this is in itself a perfectly valid objective. He can and should devote himself to the task of furthering his industry in general and his firm in particular.

Office workers are in a good position to help the positive and aggressive programs now being formulated by alert labor leaders. They can be valuable factors in the new demands for labor's participation in the productive process. As Clinton Golden, Regional Director of the SWOC, has said:

> The entire brain power of the working forces in American industry is virtually untapped. Workers want to come forth with their ideas, to participate as something much more than recipients and executors of instructions in the productive process. Labor, particularly organized labor, desires an opportunity to show what it can do, to be admitted into the councils of industry. Only management can open the door of opportunity for workers to participate fully in the productive processes.

No one will deny that these far-reaching and idealistic objectives have less motivating force than the immediate prospect of job security, better hours, wages and conditions. The general run of office workers would have to be something more than human if they were not influenced by such considerations. Seventeen hundred persons were thus benefited by the contract with National Tube. They were assured an agency for bargaining with employers and can now depend upon security of job tenure. Their hours, notoriously unstable for office workers, were regularized. Although no base rate of pay was established, they were granted an increase of seventeen dollars a month. They need no longer go individually and tremulously to the boss "to ask for a raise."

Editorializing upon the advantages gained under this contract, *Steel Labor,* official monthly of the SWOC, stressed these immediate objectives:

> There is nothing unusual about the trend of office workers toward unionism, even though somewhat delayed. Working men and women join unions for their mutual protection and to better their lot in life. The fellow who went to work wearing a white collar was encouraged to believe that he was on his way to the presidency of the company, and he looked out of his office window with a feeling akin to pity for the fellow in overalls. Since the C.I.O. came into being, the office worker was made aware that the fellow in overalls, through his union, has job protection, was winning higher wages, shorter hours and better working conditions. While still looking toward the presidency of the company, the office worker decided he ought to do something about the present—for the sake of himself and his family. Hence the decision that in lieu of the toga of complete authority, a union card in his pocket was his best bet.

The editor has thus given a neat *post factum* summary of the office worker's attitude toward unionization. But there is a serious and continuing obstacle in the path of this kind of labor union, and it is only vaguely foreshadowed in the state of mind, "looking toward the presidency of the company." The obstacle is characterized by the individualism which seems quite prevalent among men who work with their heads rather than with their hands.

In a normal cross-section of the office workers employed in any large company or corporation, there are always some who have set no limit upon their ambition for advancement. As long as they entertain even the slightest hope of realizing their dreams, they do not like the idea of involving themselves in group activity. In other words, they feel that their individual initiative should be individually rewarded and they see no reason for sharing rewards with others. Often enough, initiative and energy are used to climb over the backs of fellow employes.

Those of us who see that similarity of economic function is a valid and necessary basis for group cohesion in an industrial society cannot admit that selfishness will stand in the way of white-collar unions. Self interest of a vicious kind is only accidental to social groups. It may be present in every type of society, political, religious, industrial, domestic; but its presence does not mean that a wolfish attitude is an essential part of society.

White-collar unions can start with a comparatively clean slate in this regard, and they can contribute tremendously to raise the general tone of unionism in this country. Office workers may or may not be more brainy than factory workers, but they ought to know better how to get on with management. They are more intimately connected with administrators and executives. From this association they should be able to judge what policies and measures will benefit both the employes and the company.

Such considerations undoubtedly go beyond the immediate vision of the great majority of unionized white-collar workers. Approximately half of the total number of clerical workers in America are women, and most of these look upon their work as a temporary expedient that will end with marriage or better times. Many office workers are more worried about low wages and long hours than they are about general industrial problems.

Federal labor legislation has done much to make work and conditions more tolerable for clerical employes. Organized labor appreciates this fact, but is now showing a definite tendency for emerging from under the paternal Federal hand. Both the United Office and Professional Workers, and the American Federation of Office Employes, are desirous of increasing and improving the status of their members without benefit of government interference.

Theorists are apt to read too much or too little into the labor leaders' plans for organizing clerical workers. It seems to me that the step was inevitable as long as the free association of labor is allowed to continue. It is likewise necessary if our ultimate goal is the organization of American economy along functional lines.

AMBASSADOR CARLTON HAYES

SINCE the first guns boomed in the summer of 1936, at the opening of the Spanish Civil War, a Spanish war has been waged in the United States. Antagonisms were bitter in this country, and the overwhelming percentage of opinion was against the Nationalists under General Franco. In Spain itself, the overwhelming majority was against the Loyalists. In 1939, the war ended and General Franco set up his Government.

That Government has maintained itself as the rightful and the factual Government of Spain. It has been recognized by Great Britain, the United States, the Republics of Latin America and other responsible nations.

Little need be said, or can be said favorably, of the American Ambassador in Spain during the Civil War. The appointment of Alexander W. Weddell as the American Ambassador in 1939 was an act of vision on the part of President Roosevelt, and a recognition by the State Department of the importance of Spain in world affairs. An experienced diplomat, exceptionally successful in dealing with the Spanish peoples of South America, he endeavored to maintain friendly relations between Spain and the United States.

Likewise, the Spanish Ambassador to the United States, Juan de Cárdenas, with rare diplomacy and tact, and with exceptional wisdom, has striven to consolidate whatever friendly ties there were between this country and his country.

President Roosevelt and the State Department, on April 3, once more recognized the importance of Spain in international affairs by the appointment of Dr. Carlton J. H. Hayes as American Ambassador to Spain, in succession to Mr. Weddell.

Professor Hayes, of the History Department, Columbia University, is respected as a profound scholar and the author of valuable historical works. He has proved himself to be a very keen and a well-balanced authority on the history in the making of our own days. He is a man of action and of determination. He has sought for peace and understanding between religions and races in the United States, without ever compromising his own beliefs. He defends the principles of the American democracy with the firmness and vigor that he defends the dogmas of his Church.

Apart from his undoubted abilities, his appointment as Ambassador to Spain is startling. He is a Catholic. He is a fearless Catholic. It is not only logical but it is imperative that our Ambassador to Spain should be as strongly a Catholic as he is an American.

Many Americans and many refugee Spaniards, for their own prejudiced reasons, are making every effort to drive the Franco Government into the war on the side of Germany. Our State Department and our President, as proved by the appointment of Professor Hayes, are striving mightily to strengthen Spain in its determination to remain out of the war. May God's blessing be upon our new Ambassador to Spain.

SAVE AND SAVE

IT is a bad policy to take the worst for granted, like the large man who, over the protests of the clerk, was trying to wedge a size thirteen foot into a size twelve shoe. "Now this will suit you better," suggested the clerk, offering a shoe of gigantic proportions, "and it will cost only a little more." "O, money doesn't count with me," retorted the customer. "I'm spending all I've got, for next year money won't be worth anything." "Why, sir, why, sir," sputtered the clerk, in a respectful remonstrance that was drowned by the booming voice of the large man: "Has Hitler landed? Can't an American citizen say what he thinks?"

He can, as long as the First Amendment lasts. But such observations encourage the creation of conditions which will make the large man's wallet even flatter than he anticipates.

It was not so long ago that we were advised to spend all we could get, and to pass savings' banks by with lifted noses. Thrift became not so much a forgotten virtue, as a practice that savored of disloyalty. Instead of being urged to pile up savings, we were encouraged, or at least the nation was, to believe that it ought to be a cause of quiet joy, and of full assurance for the future, to watch the savings disappear, and the national debt grow. But that was yesterday's flood, and all that water is over the dam.

As soon as most of us believe with the stout man that next year our money will be worthless, inflation has begun its deadly work. And once inflation begins, it cannot be easily checked, and perhaps cannot be checked at all, except by putting the whole country in the breadline. There may be some who preach that since we ought to abolish our whole economic and financial setup, we ought to welcome inflation as the best means of doing the job. It will not do the job, of course; it will only create miseries scarcely less terrible than those of war.

Our safe policy today is to buy only what is absolutely needed, and to put every penny we can save into War Bonds or stamps, or into a savings' bank. Probably a majority of the American people are living according to that policy today. If the Government itself will practise a little economy, and, in addition, devise a reasonable control of profits and wages, we can escape, at least the worst effects of inflation.

TORIALS

NEGLECTED WORKERS

NO public servants are more faithful, hard-working and deserving than the employes of the Post Office Department. We are not speaking of the higher officials in the Department, nor of postmasters who have been appointed for reasons that were purely political. The men we have in mind are the office workers, the clerks behind the windows who answer our foolish questions, or patiently explain why it is unwise to send fragile articles in paste-board boxes, and the carriers who trudge early and late through heat and cold to deliver your letters.

There are nearly a quarter of a million of these public servants in post offices of the first and second class. Considering their work, and the responsibilities attached to it, their wages are poor. Advancement in the service is slow, and the maximum pay will make no man rich. These workers are too few in number, and too widely scattered throughout the country to exert any political influence. They have an A.F. of L. union, but it does not seem strong enough to stand up and battle effectively for them. They cannot strike, and in common with other civil-service employes, their right to bargain collectively is practically non-existent. They take what is granted them by Congress, and live in the hope, not always fulfilled, that by economizing on every penny, they can buy food for their families, keep little Johnny and Mary properly clothed, and even, fondest hope of all, put aside a reserve for a rainy day.

It is to be regretted that the bill introduced in Congress for their relief has gone on the rocks. Possibly the bill was so drawn that the Presidential veto was inevitable. If so, another bill that will meet all technicalities should be introduced at once. A letter to your Congressman and Senators will help to do this.

We make that suggestion because with the rising cost of living, the lot of these worthy public servants will become much harder. They see workers of all kinds demanding higher wages, and getting them by pressure methods which they as Federal employes cannot use, and would not use, if they could. The nub of their case is that they are penalized for faithful service.

We have not been asked to make this appeal. But we make it gladly, since these workers have so few to speak for them.

MOBILIZED LABOR

WHEN Sidney Hillman testified last week before the Senate Committee on Labor, he gave the Committee and the country a vivid picture of the cost of this war in its preparatory stages. Mr. Hillman was not concerned with money, but with the labor supply, without which money is wholly useless. About 7,500,000 are now at work in war industries. Before the end of the year 8,000,000 more will be needed. Where we are to get them is the question of the hour.

The ordinary answers to this question were listed by Mr. Hillman, beginning with the well-known device of curtailing and even suppressing non-essential industries and services. But it is clear to Mr. Hillman, and indeed to the nation, that even the fullest use of all the devices known to the Government will still leave gaps in production that will seriously hamper the Government's war-policy. The chief difficulty is not to find the men, although that difficulty is serious enough, but to make the best possible use of them when they are found.

Mr. Hillman cuts through this difficulty by proposing a plan which does not differ much from that of conscription of all workers, and of all men who can be trained for special tasks. The workers will be assigned to any part of the country, and to any type of work that the Government finds necessary. Foreshadowing this conscription some months ago, we observed that it had never been used by the Government. At the same time, we noted that, in our judgment, this type of mobilization was not beyond the war-powers of the Government. It has been denounced in some quarters as a kind of slavery, but it is this only as conscription for direct military service is slavery.

If the Government may justly oblige one citizen to leave his family and his business for service in China, Africa and Australia, it does another citizen no injustice when it takes him from a New England village garage, and puts him in a Pennsylvania steel mill, or decides that a New York mechanic can do more useful work in a San Diego aircraft factory. Mr. Hillman's fourteen-point plan for recruiting workers is somewhat involved, but when reduced to simple terms, it implies, although it does not formally assert, that the Government can conscript for war industrial work, just as it conscripts for direct military service.

Whether the Government will use this right to the full, or use it at all, is a question that will probably be answered by the turn of events in the next few months. But it seems fairly clear from the outset that a genius will be needed to operate the plan, and perhaps the emergency may discover him for us. In the meantime, we must be content with men who, although not geniuses, are gifted with some vision, the ability to work hard and enough wisdom to assure them that their decisions are not necessarily infallible. But it seems to us that Mr. Hillman's plan will work creakingly and may break down, unless he, or Congress, can solve two questions satisfactorily. What do the unions think about

it? And how can it be adjusted to meet the need of more farm labor?

The connection with the unions suggested itself when we foreshadowed this plan some months ago. In conscripting men for labor, and in shifting them from one factory to another in all parts of the country, as may be needed, will the Government compel non-union workers to join some union? It can hardly be supposed that the unions will require this, before they permit conscripted men to work in munition factories. But if they do, and the Government yields, then we should have the curious spectacle of a private group dictating terms to the Government. The Government has the undoubted right to assign the citizen to a military camp, or to service abroad, or to a factory for war workers. That it may also rightly compel him as a munition worker to join a union, pay what entrance fee may be demanded, with regular dues thereafter, and maintenance of membership, is a question that is open to considerable doubt.

Equally important is the matter of wages. Will the Government pay these workers the wages paid the soldier in the field, or the wages current in the particular industry? Probably the latter, but we here seem to need a definite policy sanctioned by Congress. It is not a matter that should be left to some board or agency.

The growing scarcity of farm labor was not touched upon by Mr. Hillman, but it presents a problem no less grave than the problem of recruiting workers for the munition factories. It is easier, generally speaking, to train a youth for employment in a factory than to train him to be useful on a farm. The proportion of city-bred young men who could be trained for farming is probably very small. Some could be used, under close supervision, for small tasks, but their capacity for needed work would not be great. Nor can farming be turned over to women and children. Before the country's man power is exhausted by recruiting for the army and the munition factory, it is imperative to provide an adequate supply of farm workers.

IN A FLAT

WHEN the signal is given for the singing of the national anthem, all of us stand up, and most of us look, and are, embarrassed. Those who know the words cannot carry the tune, and the nightingales in the audience have forgotten the words. This is very bad, reports a Government official, for "that elusive quality which we term morale."

Somehow we have never set a high valuation on the morale that is stimulated by flags, brass bands, parades and the singing of the national anthem, deeming most of it frothy emotion. But we may be wrong. In any case, the Army, the Navy and the Marines have agreed on a version of *The Star Spangled Banner,* which even Abraham Lincoln could have sung. It is described as an "A flat version," and according to one enthusiast, "it brings the high notes down to the average citizen." If we can now learn the words, we may look for a sharp rise in morale.

ONE FLOCK

THE words of Our Lord, recorded in the Gospel for tomorrow (Saint John, x, 11-16) brought before the people a very familiar picture. Even the city dwellers had often seen the shepherd leading his sheep to the best pasture he could find for them, and they knew how careful he was to guard them against all harm. Usually, every owner was the shepherd of his flock, but if he had several flocks he would be obliged to engage others to help him. Hence the people readily understood what Our Lord meant when He said, "I am the good shepherd," and not a hireling, interested only in getting as much pay as he could for the smallest amount of real work. An employe of that kind, Our Lord observes, would certainly not be ready to endanger his life, should wolves attack the flock, but "the good shepherd lays down his life for his sheep."

From the earliest Christian ages, one of the most appealing representations of Our Lord has been that which represents Him as the Good Shepherd. All men are children at heart, and, at least at times, we all feel the need of one who both can and will protect us. We have so many needs of soul and of body, so many failures, so many bitter disappointments, and in most of them, we are inclined to think that we must struggle along as best we can, with no one to help us. Life will be not only happier, but holier, when we fill ourselves with the spirit of the Gospel, and remember through the worst of our difficulties that we are members of a flock whose Shepherd is Christ the Lord. He has called us to this flock, and as long as we follow Him, no enemy can hurt us.

One of the best ways of thanking Our Lord for His care over us, is to do what we can to help others to become members of the flock. "And other sheep I have that are not of this fold," said Our Lord. "Them also I must bring, they shall hear my voice, and there shall be one fold and one shepherd." As we look out upon a divided world today, we see that this wish of the Good Shepherd is far from fulfilment. Only a minority of the peoples of the world are gathered into the one true Fold, and outside that Fold wander many who are either indifferent to the Good Shepherd, or who actually hate Him.

How can we work with the Good Shepherd, as He seeks His sheep? We can work, first of all, by our good example. What we say means nothing to the wandering sheep, but they are often willing to study the effect of religion in what we do. In the next place, we can pray fervently for our missionaries at home and our missionaries in foreign fields, and show that we mean our prayers by helping to support the Propagation of the Faith and other missionary societies. All are in great need, especially those in countries that have been occupied by conquerors. In these, many mission centers, it is reported, have been destroyed, and in some cases the missionaries have been imprisoned. When we work, pray and suffer for our missions and missionaries throughout the world, we hasten the day when there shall be but one flock and one Shepherd.

LITERATURE AND ARTS

BRINGING THE FURIES TO FORDHAM

WILLIAM F. LYNCH

SOMETIMES the primitive in art is a fad; at other times it is a necessity. I sincerely believe that it has an absolute function today.

The what and the why and the wherefore are, fortunately, fairly easy questions to answer. It is clear to many that the arts, in many directions, are reverting away from the subtlety and the finesse of the modern period to the largeness and clarity of the times in which they were born. Those earlier years are a partial answer to generations of intellectual confusion.

Human nature will again realize its greatness in pain and will insist on returning to a world of noble movement and gesture. I know of one artist, one of the city's finest, who is perfectly willing to give up, for any necessary period, the whole basis of a very important career if only he could produce a great ecclesiastical drama in St. Patrick's Cathedral.

Catholic art itself might learn a very serious lesson from this artist. It is all very well, for example, for Catholic playwrights to attack with all zeal so many and so varied local and temporal problems as divorce, mixed marriage, industrial civilization, birth control, Protestantism and "ism-itis" in general. It is with a very healthy timidity (and with the certainty of reaction) that I suggest that Catholic playwrights are guilty of half-way thinking and a degree of unimaginativeness whenever they expend so much energy in attacking mere symptoms.

I am not aware (I pause for a reply) that our dramatists have resorted to the great lines of classic or medieval drama with its great and non-thesic vision of essential humanity or that they have once produced a modern piece with any sense of physical magnitude or peasant simplicity to it. Yet we go to Mass every day.

The artist alluded to above found one such opportunity and he thoroughly enjoyed himself in the business of helping a set of talented college men produce, with the *Eumenides* of Aeschylus at Fordham University, what many eminent scholars and theatrical people have been kind enough to consider an event of some national importance.

It was the third successive annual production by a University which is attempting to establish in the country a drama center built on massive liturgical lines. Each moment in the preparation of *Eumenides* and the other productions is built on the thesis that the forms of the verse music of the original tongue, and the pure beauty of the body God has given, can provide a medium eminently clear and satisfactory to the "simplest peasant." Greek scholars have formed most of the audiences; the plays were executed for the simple seeing mind.

The most interesting item in the three-year history has been the slow, at times suspicious, and finally enthusiastic conversion of the college men involved. After all, the early twenties are the years of meaningless sophistication, harmless enough though it be. But sophistication happens to be the product of self-consciousness, and it is self-consciousness that prevents the every-day carving out in large form of the interior movements of the soul.

Happily the human race has established the convention of art whereby an artist is permitted to say in the streets what he dare not say in his parlor. So here, too. It took a year of convincing that the smaller *realistic* forms of drama were not the last word in God's world and that, above all today, such forms imposed on the actors the severest possible limitation.

Once the collegians have been won over to the naive and the great in sound and movement, it has been impossible to stop them.

The Fordham College group began with a half-hour English presentation of the great moments of the *Agamemnon,* and were fairly successful, though an audience of six was no huge stimulus. Before they could become discouraged, they suddenly discovered that they could produce, before a packed and enthusiastic theatre, three stream-lined versions, in the three original tongues, of the *Clouds,* of Aristophanes, *The Pot of Gold,* of Plautus, and the *Bourgeois Gentilhomme,* of Molière.

The whole task (difficult and comprehensive a history of large and verveful comedy as it was), was executed in a month, simply because the work was built upon the theory that wherever cliques are based upon the glory of beauty or of God, they are good things. A group that lived together, anyway, for twenty-four hours a day found Greek coloring all its hot-chocolates or beer; another group found it was Latin; another, French.

In the following year, the Centenary of Fordham

University, when they were suddenly confronted with the demand that they present, in the full original form, the *Oedipus Rex,* another spiritual motive was necessary; a complete resignation to exhausting work for no reason at all beyond the imperative need of doing a well-made thing. The college group began to be flooded with professional assistance; one committee found itself conferring with Virgil Thomson, the brilliant modern composer, on musical problems; another with Erick Hawkins, one of America's greatest dancers, on the art of individual and mass movement. The net result constituted, in the eyes of many kind and capable men, almost old enough to look through the years, one of the finest Greek plays ever presented in this country. Martha Graham, one of America's greatest creative geniuses, became so interested that she volunteered to sew the costumes herself. And Lincoln Kirstein, director of the American Ballet, who has done as much as any man in the country for the dance, did as much again for the new up-town drama by constant practical assistance and consultation. William Riva and William T. Snaith have both been highly capable designers.

After the roster of artists who had assisted in the *Oedipus,* Feder, New York's light-designing genius, threw himself night and day into the work of the *Eumenides* (for love and nothing more) and helped to make it definitely the best performance yet in the growing tradition.

It might be interesting to note briefly some of the major problems that were met along the way. Memorization finally proved to be no difficulty at all, because experience has removed the psychological barriers which threaten confidence in that direction. The net result has been a powerful, rhythmic instrument that has proved beyond questioning the handicap the modern theatre has accepted, by abandoning the fires of great and musical utterances.

As for the problem of synchronized mass-movement by ancient chorus effect there never was nor will be an answer other than that of blood, sweat and tears. But here is a primitive lesson of enlargement that has been the whole focussing secret of success. For example, the Leader of Furies was a superb actor with a very small body. Yet, the massive shadow effect of the monumentally grouped Furies repeating his every movement built his steps and his arms up to preter-natural proportions.

There are two kinds of focus in the theatre, spatial and temporal. As for the first, these college men began to learn, with some concrete sense, what Aristotelian form might mean in art (and therefore in life); that here was a need for the flowing development in hierarchical order of a set of pictures intellectually pointed toward the fullest significant meaning of the moment.

Temporal focus was entirely a matter of the mastery of tempo: did each scene have a time-flux in the direction of the significant moment, and was the final result something in the way of the liquidity and inevitability of an English sonnet? And was the whole thing just a larger sonnet? Strangely enough (though any consideration will make it obvious) it was the very element of the ancient and, to most, unintelligible tongue, that presented these young actors with the necessity of mastering these two mediums of space and time in the interests of large beauty. English made them speakers; Greek, Latin and French forced upon them the challenge of art.

After three years their instincts were quite adequately trained to the perception of any breaks in the rhythmic pattern. The consequence seems to have been a tremendous tragic impact in the *Oedipus,* a successful picture of the awful pity of man; and in the *Eumenides,* a softly rhythmic resolution in the direction of pardon after pain. The important point should be that it was not through thesis but through a mastery of technique that the Fordham players became Christian teachers.

The length of time involved in preparation of each of the last two major performances was long but, in the main, not impossible. An early beginning in November and a gentleman's pace for the following months made feasible a more contemplative formation of the whole. The injection of professional, technical efficiency at the proper final moments eliminated any possible youthful dalliance.

It may, however, again be repeated that the most interesting and valuable of all the phenomena of these years has been the heartening union of professional artists with academists, of technical expertness with scholarship.

If the war and the will of God and finances do not interfere, Fordham University will next year be anxious to push such an experiment into the field of publication as well. It envisions the possibility of a ten-year series of books of "The Great Drama": based upon yearly productions; eliminating practically all merely philological content; including a good critical text; finished chapters on the actual presentation and on all the fine arts involved; a word on dramatic metric; and a score of the new music by a distinguished composer. Such a move might revolutionize the ordinary class-room textbook. Certainly it would do it no harm.

May I end where I began by stating a few propositions? First of all, it may be important to ask if stimulation in the late 'teens and early twenties does not seem, at least in the light of this experience, to come, not from what is broadly termed experimental work in the theatre, but from the enthusiastic attempt to project a large and simple and intellectual beauty. It is all very well to say that men must be trained in the minor cleverness; such a suggestion can meet with disastrous results in the teaching of poetry or rhetoric or philosophy. A deep, spiritual attention must be the basis for all experiment and Saroyan and quadruple revolving stages might very well follow Aeschylus.

More proposition: There has been a constant complaint that the maturing process is hopelessly delayed by the length of our educational program. More than one scholar has suggested that, at least in this direction, the war may produce hidden blessings. All the more reason, therefore, why one should not hesitate to expose the younger soul to the more, and not the less, devastating experiences of art. There is no reason why a man should not be educated by education, and not after it.

BOOKS

COLUMBUS—MAN OF DESTINY

ADMIRAL OF THE OCEAN SEA. *By Samuel Eliot Morison.* Little, Brown and Co. (An Atlantic Monthly Press Book.) $3.50

TWO thoughts emerge on finishing this biography: the book portrays Columbus in his full stature as a very great man; and the book itself comes near to the rank of very great. This glorious epic of the navigator who planned and executed the finding of the New World is a tale of heroic achievement: the glamorously complete first voyage, the colonizing effort of the second, the third to the Orinoco region, the fourth and final expedition that revealed Central America and the Isthmus. As befits a tale of human endeavor, the story ends in incompleteness. And, fortunately for Columbus and for all who since his day have felt their ambitions stirred by his marvelous dreams and his tremendous strength and perseverance, the finale appropriately leaves room for happiness in the future life. The narrative is as convincing as it is complete.

In offering an opinion of the merits of the author, it seems only fair to grant to him the right that he asks for his own hero. He writes: "It seems to have been his fate on each of his four voyages to have just missed something of vast importance, and to have been judged not by his great achievements, but by what he missed or did not do." Thus Columbus just missed on his first voyage the south coast of Haiti; on his second, the western tip of Cuba, and the knowledge that he had found another island and not the mainland of Asia; on the third, the pearls of the Venezuela coast—though by chance he did call one fair island "Margarita"—on the fourth, the crossing of the Isthmus and the discovery of the Pacific.

The achievement of Morison reflects the interests and study of long years now come to fruition. Nowell once wrote that "the problem of Columbus calls for a superscholar, versed in many fields of learning other than history." Despite his reserve in occasional judgments—and a rare sign of the contrary—when dealing with the navigational observations of Columbus, the endowment of the author in knowledge and intellectuality is evident, as is his kindly understanding as well as his realization that he is dealing with a subject worthy of all his powers. His position and university connection got him the magnificent opportunity to sail the water courses and visit the coasts first touched by the Admiral. He can tell a fine story. And his familiarity with the sea, and those particular seas, enables him to appreciate the deeds of maritime discovery. He stands up well to the task that he set for himself, of revealing the true and full picture of the Genoese man of destiny.

Morison shows a definite reverence for his subject, in depicting both the thought and the work of this "Admiral of the Ocean Sea." His touch is sure, whether in dealing with the problems that preceded the first voyage, or the pelagic (a word that Morison likes) question, or in filling in the data from allied fields in answer to the many queries raised regarding lands and peoples along the journeys of the "splendid wayfarer." In so thorough a production we should be ready to overlook an occasional going askew—on his hymn of Prime (pp. 158-159), on having no mammals yet some dogs in the Caribees (pp. 242, 246, 255), on two dates for the coming of the first European women (pp. 490, 509), on a casual identification of the *repartimiento* with the *encomienda* (p. 567), a misprinted date in the note to page 187. He writes "Annunciation" for "Expectation" (p. 288), and indulges in an unscholarly crack at Alexander VI (p. 581). The "indulgence for sins" (p. 41) is evidently a slip. We wish he had not played the part of foil to his main character, by showing too great relish in reconstructing episodes in the "rougher stuff" that please a certain contemporary type of print-devourers. With all this granted, there is no doubt of the sincerity, and of the success, of the author, in putting his book under the motto of that fair couplet:

Jesus cum Maria
Sit nobis in via!

so often used by Columbus. W. EUGENE SHIELS, S.J.

INDUSTRIAL DEMOCRACY

THE DYNAMICS OF INDUSTRIAL DEMOCRACY. *By Clinton S. Golden and Harold J. Ruttenberg.* Harper and Brothers. $3

ON January 24, 1941, Philip Murray, President of the C.I.O., submitted to the President of the United States a plan to speed the production of munitions. Not accorded very much attention, at first, either by the press or the public, the Industry-Council Plan has since become one of the most divisive issues before the American people.

No proposal within the memory of the present reviewer has aroused such contradictory reactions. Some groups, for instance, profess to see in it a Communist ruse to sabotage the American system of "free enterprise," whereas others have publicly hailed it as the first practical application of the vocational group plan proposed by Pius XI in *Quadragesimo Anno.* Obviously, such conflicting opinions can exist only because the Murray Plan has been up till now insufficiently studied and understood.

Messrs. Golden and Ruttenberg, both officials of the Steel Workers Organizing Committee, have attempted in *The Dynamics of Industrial Democracy* to present the background for a proper evaluation of the Industry-Council Plan. This purpose they have admirably achieved. They have done more: they have written perhaps the most challenging book ever to come from the ranks of American labor.

Patiently, step by step, using concrete instances from contemporary industrial life, they lay the foundations of a plan which they believe will bring industrial peace and full production both now and in the post-war period. That plan begins with a thoroughly American and religious concept—the concept of the dignity of the individual human being. Men, the authors explain, join unions not merely for economic and social reasons, but for psychological ones as well. They feel the need of expressing their personalities, of preserving a measure of initiative, of having some control over their destinies in a thoroughly mechanized industry. They want good wages, they want economic security, but these things, precious as they are, they will not have at the expense of their human dignity.

Hence free labor unions and collective bargaining. Hence, too, the demand to be treated as equals by management, a demand that takes the form of active participation in industrial management. Cognizant of employer repugnance to this idea, the authors point out that it is democratic, efficient and a necessary means to industrial peace and economic security.

But employe-management cooperation in individual plants, they frankly confess, is only a beginning. The full fruits of this joint effort can never be attained until such co-operation is extended, with the help of the Government, to whole industries, and ultimately to the entire national economy; or in other words, until the Murray Plan, or something like it, is fully accepted by both labor and management.

FOUR YEARS OF NAZI TORTURE

By ERNST WINKLER

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It is difficult in a short review to give an adequate idea of this stimulating book, perhaps because it is a book with a vision, a vision of an industrial order more personalized, more democratic, more secure than the old order which died in 1929. Naturally, there are difficulties in the way of accepting all the proposals of Messrs. Golden and Ruttenberg, difficulties signalized in the Foreward by Russel Davenport, and which will be obvious to readers generally, but the authors have given us a blueprint of industrial relations which can no longer be ignored. Before the current conflict between labor and management, in- and outside of Congress, is further embittered by hot tempers and over-charged emotions, the participants ought to spend an evening with this book. It is that important. BENJAMIN L. MASSE

A NEW SCHOOL OF STRATEGY

DEFENSE WILL NOT WIN THE WAR. *By Lt. Col. W. F. Kernan, U. S. Army.* Little, Brown, and Co. $1.50

THIS small volume, written by an astute Army officer who once taught medieval philosophy at Harvard University, merits close reading, in spite of its one or two important flaws. Lt. Col. Kernan must have written at least the greater part of his book before the full-blown development of war in the Pacific, and so his conception of the problems which war has brought to America is not at all complete. His task, however, is still a valid one. He aims to blast the vain hope that defensive strategy will win us the war.

In a strong prose which is never dull and often vivid, the Colonel sketches the outlines of that fatuous school of defensive strategy which dominated French and English military policy in the past decade. That school held it to be axiomatic that the defensive position in war was, under modern conditions, by far the stronger. As a consequence, French and British military leaders never regarded too seriously the military threat of the Third Reich, believing that the Maginot Line and British seapower constituted an automatic checkmate to Hitlerism. Even after the start of World War II, both the French and the British failed more than once to grasp signal opportunities for effective counterattack—the greatest instance of this failure being at Sedan, when the initial German break-through exposed the German column for several hours to what could have been a successful flanking movement by the French.

The lesson for Britain and for the United States is an obvious one, and Lt. Col. Kernan drives it home repeatedly. In the course of his lesson, he gives the reader a wealth of sidelights on military history since the Napoleonic wars, and such *obiter dicta* as an exposition of the Nazi theory of *Geopolitik* and a summary of certain essential principles of military tactics.

It is unfortunate that the Colonel should have coupled to his main thesis, which he demonstrates beautifully, a secondary thesis which he develops all too briefly and incompletely. He proposes that the Allies' best hope of winning a comparatively speedy victory is associated with an immediate land offensive pursued with our total strength in Italy. Theoretically, this may be correct. But it is very likely that Lt. Col. Kernan's metaphysical sense betrays him here, however valuable it may be in other respects. For he makes no mention of the extreme difficulties which his plan would entail. The Allies would have to wrest from the Luftwaffe control of the central Mediterranean, which would mean enormous withdrawals of sea and air-power from the Far Eastern theater. But this would be to give the Japanese the keys to Australia and India. Again, should the Allies win Italy, there would still be the Alps blocking the road to Germany.

Unfortunate, also, is the Colonel's obvious misunderstanding of the position of the exponents of sea-power, at least of the American position. He seems to think that American naval strategy stopped with Rear Ad-

miral Mahan. This misunderstanding leads him to take many undeserved jabs at naval strategists. Withal, he has written a book which is enlightening, one which is bound to have increasing influence on public opinion.

PETER PAUL COSGROVE

THE LIFE OF MARGARET FULLER. *By Madeleine B. Stern.* E. P. Dutton and Co. $3.75

HIGH praise is given to this biography by Van Wyck Brooks but, on reading it, one feels that the critic's judgment has failed him. Certainly, one who, like him, possesses a silvery and charming style could have found nothing in the awkward prose of this book to excite his praise. The author has somewhat slavishly and amateurishly followed Mr. Brooks' method, exaggerating its defects and pressing its allusiveness to the utmost and beyond.

This book is one more novelized biography. Great industry has been employed in gathering together from time's dust-bins the minor details whereby Margaret Fuller's personality has been re-fabricated in the writer's image, but the resultant creation has been prodded, urged and kneaded into its shape by the exercise of the writer's creative fancy. The whole process of novelized biography is invalid, for it interposes between the documented facts of the subject's career and the ultimate reader, a third factor: the personality and inclinations of the thwarted novelist who turns to writing novelized biography.

Was there any necessity for another life of Margaret Fuller? The present mania for re-examination of the nineteenth century in the United States, a desperate groping for intellectual roots in an age of doubt and transition, will probably excuse two biographies of an essentially mediocre woman in almost as many years. In point of fact, Margaret Fuller was little better than a minnow among whales, a person important only in the sense that she was around while great things were done by greater people than she. Beyond mere historical curiosity, the New England group have very little importance for Catholic thought. Brownson, who knew them all, dismissed them as men who on a frosty night held up their hands for warmth to the moon.

J. G. E. HOPKINS

SAM SMALL FLIES AGAIN. *By Eric Knight.* Harper and Bros. $2.50

IN case you have not met him before, it is a pleasure to introduce you herewith to Mr. Samuel Small, inventor of Small's self-doffing spindle and as truthful a Yorkshireman as ever blew foam off four or five pints of good ale in an evening; a stubby, shrewd and simple man of frugal tastes, already known to many readers as "The Flying Yorkshireman." His most recent adventure in self-propulsion, *The Truth About Rudolf Hess (or Sam Small Flies Again)*, delighted the million-or-so readers of the *Saturday Evening Post* just before Christmas last. It is the tenth of the ten adventures of Sam and his wife, Mully, and his cronies of The Spread Eagle Inn (Polkingthorpe Brig, near Huddersfield, Yorkshire, England), collected between covers in this volume.

All the ten stories give testimony that the art of true fiction—the tall tale made credible, the real-ization of fantasy—has not entirely disappeared in the welter of psycho- and socio- logical case histories and just plain histories which have been flooding the bookstalls. The blithe logic of *Never Come Monday*, in that disturbingly different week when, on the morning after one Sunday Capper Wambley stepped out of his doorway into the early dark and realized that it was still Sunday, and everyone knew that Tuesday was Sunday, too, and the Prime Minister agreed that Wednesday was Sunday, and so, too, was Thursday—and Sam Small finally proved to all that Saturday was Saturday—makes this story pretty nearly the high-tide of hilarity.

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abilities, and with a shambling, affectionate St. Bernard. The story of Black Cawper's all-night bout of strength with the blond giant of Wada's Keep is heroic fiction, and Celtic in imagination. Eric Knight's stories are great fun; Sam Small is already one of the immortals.

R. F. GRADY

THE PSYCHOLOGY OF THE INTERIOR SENSES. *By Mark Aloysius Gaffney, S.J.* B. Herder Book Co. $2.00

Here is a book that merits the attention of the psychology teacher who favors supplementary reading for his students. The brief explanations necessary in the class room because of want of time, are enlarged upon in this treatise with a wealth of example and charm of style quite unique in such a book.

Without sacrificing scientific accuracy or philosophical acumen the author has made the four interior senses, the common sense, the imagination, the memory, and instinct a part of everyday life. His illustrations, taken from scenes and circumstances so natural to all of us and so striking in content as they are, reveal how rich our lives can be made through the use and understanding of the internal senses. His treatment also manifests how they can guide in the training of the mind and the will.

Public libraries will find that this book will fit into their list of Catholic readings in psychology. It is not too technical to satisfy the popular mind. Like William James, Father Gaffney has the talent of making the facts of science sparkle.

The author could improve the next edition by mentioning Thomas Verner Moore's contributions on the common sense, and John Frisch's refutation of the observations on the wasp by the Peckhams.

JOSEPH C. GLOSE

BLACK MARTINIQUE AND RED GUIANA. *By Nicol Smith.* Bobbs-Merrill. $3.50

STORIES of the Caribbean are more welcome now than in normal times, since no longer are Martinique, the Guaianas, Barbadoes, etc., mere remote paradises or purgatories but so many gates by which our country may be invaded.

Nicol Smith is a globe-trotter, a born collector of dramatic tales and incidents in picturesque land. Here he sizes up refugees, walks in the footsteps of René Belbenoit, and draws a picture of the *libérés*, the convicts from France's penal colony who have served their sentence, but have no way to return home. Crowning feature of the book is the gripping history of great-hearted Madame Duez, whose husband became involved in scandals that attended the liquidation of Church properties in France during the infamous Combes regime.

It is a sign of the times that doctors, struggling with leprosy and other tropical diseases; that Catholic missionary priests and Sisters, the condition of prisoners and native populations, are found more romantic today than yarns about hidden treasure and benevolent cutthroats. Mr. Smith has put more excitement into the tale of a half-inch-long insect than any bug-chronicler I recollect. There are no back-swipes in his stories of the missionaries. There is a plenty of skulls and ghosts, but a commendable absence of Tobacco Road.

JOHN LAFARGE

W. EUGENE SHIELS, Associate Professor of History at Loyola University, Chicago, Ill., obtained his Ph.D. in history at the University of California. He is the author of several historical works.

PETER PAUL COSGROVE is the pen-name of a journalist, world traveler and student of military and naval affairs. He is now in the armed forces.

BENJAMIN L. MASSE, Managing Editor, has written and lectured extensively on Labor problems in the light of the Papal Encyclicals.

THEATRE

A HEART TALK. This is the time when one's out-of-town friends from every part of the country are hustling into New York to enjoy the post-Easter season. They want to do some Spring shopping. Even more, they want to enjoy our new plays. Many of them have a special play on their lists to see immediately. They have read that it is good, or they like the star. They will decide later which other plays to see. The result is a fairly steady ringing of New York's telephone bells, followed by the same question.

"My husband and I are in town for a couple of weeks. What plays should we see while we're here?"

The question is always flattering as a tribute to one's judgment. On the other hand, it arouses a strong sense of responsibility. How can the adviser be sure that what she likes will please the questioners?

They want clean plays, well-written. So far, so good. But—they also want plays that are timely, quick-moving, dramatic, amusing, and that offer a frequent thrill. In other words they want perfect plays. They always do—bless their hearts. These lines are written to break it gently to my friends that while we rarely have many perfect plays in our theatres, this year New York is offering even fewer than usual.

Also, right here and without a minute's lessening of the intellectual strain of the discussion, we again come up against the inevitable differences of taste. Take John and his Mary—almost any John and Mary—waiting to be shown the perfection of *Angel Street*.

John's chest expands with satisfaction in the first few minutes. He's going to enjoy this play. Here's a timid little woman, who can act to perfection, being frightened out of her reason by her husband. It will end all right. She will down the brute in the last act. In the meantime, she's going to be mighty interesting to watch.

Then John feels Mary trembling by his side. Mary, like the lady on the stage, is all nerves. Mary is not going to enjoy this play. Mary does not like horrors.

Too bad. He, John, will take Mary to see *Junior Miss* tomorrow night. That's another big success. Mary will love it. John will be only mildly amused. He won't be able to see that the bunch of kids on the stage is not different from the bunch he and Mary have at home. So run John's thoughts.

That play called *Guest in the House*, which he's been reading about, would be another play John would like, next to a good revue. *His* first choice would be to see all the revues in town and let the plays go. That wouldn't suit Mary at all. But *Guest in the House*, a third success, would certainly give her the shivers, especially in the last big scene which covers every spectator with gooseflesh.

John's thought run on. There's another big hit—the Noel Coward play, *Blythe Spirit*. He'd love every line of that. But how about Mary? Would she stand for a malicious ghost-wife coming back from the next world to detach her husband from his second wife in this world? Mary would not. She hadn't even liked *Arsenic and Old Lace* last year.

However—John's grin suddenly widens—Mary would really love *Spring Again!* A synopsis of it sounds pretty mild to a man who likes strong dramatic diet, but it is always a pleasure to John to see Miss George in anything. *Spring Again* is near the top of Mary's list.

What else is new and popular this year? The revues—but Mary simply doesn't *like* revues! They have seen *Lady in the Dark* last year. Even Mary liked that. This year? That question keeps popping up. Then, there are *Porgy and Bess*, and *Priorities of 1942* and *Cape Crown* and, why yes, there is always *It Happens on Ice*, so lovely to watch and so different from everything else in town.

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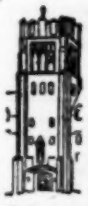
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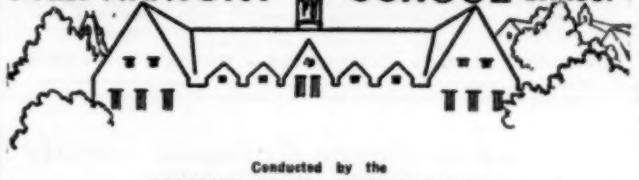
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FILMS

THE GREAT MAN'S LADY. The burden of this episodic film, inflated to feature proportions from a short story by Vina Delmar, is the familiar idea that behind every masculine success is a feminine sacrifice. Joseph Conrad expressed Hollywood's first feminist principle when he wrote that being a woman is a terribly difficult task, since it consists principally in dealing with men. The heroine of this tale is bounded on all sides by men and difficulties, and it is alternately tragic and sentimentally consoling in the approved Delmar manner. The complications range over time and distance, leading William Wellman to make use of the convenient flash-back to simulate unity and mask the gaps in the narrative. A young woman flees a loveless engagement to marry an adventurous gambler with a dream, and this romantic union is subject to the usual accident of misunderstanding and separation. When they meet again, he has remarried in the belief that she is dead, but she nobly solves the problem by divorcing him so that her associations with a gambling establishment will not embarrass his political ambitions. She has the satisfaction of converting him to honest public service and having him return to her to die. The mere outline of the labyrinthine plot suggests the range of emotions involved, and fortunately for the film Barbara Stanwyck is able to express them without mawkishness. Joel McCrea and Brian Donlevy are well cast in a production with a strong appeal for the distaff side of *adult* audiences. (*Paramount*)

MY FAVORITE BLONDE. Bob Hope's hilarious discovery of the Nazi menace is one of the major compensations of the current espionage cycle, and the fact that this film is happily free from the usual ambiguity in dialog which burdens the star makes it doubly welcome. Sidney Lanfield plays up the incongruity of the plot, in which a desperately pursued British agent shares her responsibilities with a vaudeville troupe consisting of an actor and a penguin. Their attempts to deliver vital flying plans to the RAF are momentarily frustrated by murder and threatening police charges, but the intrepid trio finally fulfils the dangerous mission. The cross-country chase which takes up most of the action sets a rapid pace, and there is a wealth of comic incident. Bob Hope is excellent in a role tailored to his special talents, and he is assisted by Madeleine Carroll as the British agent. This is good diversion for the *family*. (*Paramount*)

THE JUNGLE BOOK. Rudyard Kipling's literary contributions to the white man's burden do not include *The Jungle Book*, but it is obvious that this adaptation is secondary to the craft of the movie-makers who have reduced the splendid fantasy to a spectacular jungle anecdote. The technical resources of the film are wonderful, and will reward those who are content to satisfy eye and ear while leaving the mind unemployed. The legend of the Indian boy who is reared by wolves and struggles against man and beast to keep his animal companions in primitive peace is unevenly appealing under Zoltan Korda's direction, which is lavish in visual effects but deficient in human characterization. Sabu dominates the cast as Mowgli. The violence of the jungle encounters may *repel* very young audiences but the awkwardness of the story may *alienate* those much older. (*United Artists*)

THE TUTTLES OF TAHITI. The domestic fortunes of a large and impecunious family vegetating on a South Sea isle provide a pretext rather than a plot for this indolent comedy which returns Charles Laughton to the beachcomber type. A salvage prize fills the family treasury but momentarily at the climax of a film which is never edifying and *partly objectionable*. (*RKO*)

THOMAS J. FITZMORRIS

CORRESPONDENCE

FROM MRS. CROWLEY HERSELF

EDITOR: Tut, tut! And come, come! Surely only a cad would reveal a woman's exact age without her permission. And Mrs. Patrick Crowley's single tart answer to census taker and registrar of voters these many years has been: "As old as Ann, who is half again as old as her brother, and no one knows how old he is."

So I may only say to inquiring C.C. that often she has told us in the Old Parish of scraping lint for Civil War bandages as a little girl and of accompanying her mother to see her father sail away from Boston Harbor to Washington with the Irish Ninth on the *Ben de Ford* at Mr. Lincoln's call. And that was eighty years ago.

Chicago, Ill. DORAN HURLEY

CRUSADE OF PRAYER

EDITOR: I heartily agree with the sentiments expressed by Edward L. Murray regarding *Unity Through Prayer* (AMERICA, March 14). Even if the Holy Father were petitioned that a crusade of rosaries be started, I am sure we would give a wholehearted response, and the power of that prayer, as of old, would storm the very gates of Heaven and would not be resisted.

Also when America is humble enough to say that her vast resources *plus* the help of God will win, then we Catholics may look forward to the answer to our prayers.

It is my sincere hope that soon the *united prayer* of the nations at war will be organized. Let the war leaders plan their strategies for offensive warfare; let us plan ours by prayer. May AMERICA help in this noble cause.

San Francisco, Calif. MARY HAYES

WITHOUT FANFARE

EDITOR: Take a bow for your sensible editorial in the April 4 issue entitled "A Neo-Pagan Bill." Your analysis of the bill to create a volunteer army auxiliary corps for women should answer some of the pseudo-sophisticates who would minimize the importance of the American home and of woman's place in it.

Your words do credit to good American women like my own mother, who do their jobs at home without fanfare and contribute immeasurably to our war effort.

Milwaukee, Wis. JOHN O. BEHRENS

THE "INTERNATIONALE"

EDITOR: Under date of April 4, I wrote as follows to Mr. Serge Koussevitsky, Conductor, Boston Symphony Orchestra: "The remarkable gall which you have displayed in playing the *Internationale* before a distinguished audience in Washington, was certainly an insulting gesture toward the country of your adoption, the United States of America.

"We can understand that your sympathies would be with the land of your birth, Russia. All of us admire the brave fight the Russian people are putting up in defense of their country and many of us can admire Russian music. However the *Internationale* which is the song of the Third International, glorifies world revolution and the communizing of all the people of the world.

"We as Americans, cannot subscribe to the ideas of the Third International, their advocacy of violence and sabotage to accomplish their ends, nor can we tolerate their official song.

"If the Russian Government has also adopted this world revolutionary song as their own, it implies that the Soviet Government also favors the methods used by the Third International which is indeed a poor repayment for United States help, so generously being furnished.

"Why insult the American people who are appreciative of your musical talents and incidentally pay you well for it."

Philadelphia, Pa. CHARLES ELCOCK

AMERICA IN LIBRARIES

EDITOR: Recently I received a letter from you asking for our help in increasing the circulation of AMERICA. In the name of the school, Chaminade High School, I have obtained three new subscriptions to AMERICA, two to army chaplains and one to the Dayton Public Library. The problem that I present in this letter is one that I have been thinking of for a long while.

"How can I increase the number of readers of AMERICA?" I asked myself, after reading Father Talbot's appeal. I realized then that the Public Library is one of best means of placing the magazine in the hands of more people.

I contacted the librarians of the various departments of the Dayton Public Library concerning AMERICA. I found out that the main branch is the only branch in the Dayton Public Library system to get a copy of AMERICA, and even that one copy in the main branch is not in a conspicuous place. I asked the librarians to get more than one copy, but they told me that the demand for the magazine is not great enough; but they were quick to inform me that the only reason the reading public does not demand AMERICA as often as they ask for other magazines is that it is not included in the *Unabridged Reader's Guide to Periodical Literature.*

Their experience tells them that only those magazines listed in the *Guide* are in demand, although an occasional request is made for other magazines. The omission of AMERICA from the *Unabridged Guide* is a serious hindrance to making the Review better known to the reading public. I believe that the Wilson Company will readily include AMERICA in the *Unabridged Guide* if the demand is large enough. By far too few Catholic magazines are included in the *Unabridged Reader's Guide.*

Very few public libraries get the *Abridged Guide* which includes AMERICA.

I am going to write to the Wilson Publishing Company asking them to include AMERICA in the *Unabridged Guide.* Many others should do so. A word from your readers will definitely help. A little campaign will easily bring the desired result.

Dayton, Ohio LAWRENCE MANN, S.M.

(The problem presented so well by Father Mann is of long duration. On several occasions during many years, the matter of listing AMERICA in the *Unabridged* Reader's Guide to Periodical Literature was presented to the publisher, H. W. Wilson Company. Each time the matter resolved itself into a vicious circle, with AMERICA chasing around the ring. The Wilson Company could not list AMERICA unless the librarians, mostly in the public libraries, voted for its inclusion in the *Unabridged.* The librarians, mostly in the public libraries, would not subscribe for AMERICA, or vote for it, unless it were listed in the *Unabridged.* One solution would be that of supplying complimentary copies to the public libraries. That was tried, through donations of interested friends, in a limited way. But even complimentary subscriptions did

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not win the librarians to the practice of displaying AMERICA or making it available to the readers in the library. Solid arguments why AMERICA should be listed in the *Unabridged* have failed to move the H. W. Wilson Company; they abide by their established procedure of following the librarians' vote. It is our conviction that, if any Catholic periodical be listed, AMERICA should be rated at the top in the *Unabridged*. It should be noted, with sincere appreciation to the Wilson Company, that AMERICA is listed in the *Abridged Guide*, used by smaller and private libraries, and also in the *Catholic Periodical Guide.—Editor.*)

READER REACTION

EDITOR: As an indication of the interest with which some people follow things, I think I should mention the reaction of one who evidently is an old reader of AMERICA.

While away at business the other day a telephone call came to my house from another city. The gentleman identified himself to Mrs. Ryan, who answered the call, and wanted to know if Mr. Ryan was the one who had written a note to AMERICA, adding that he wanted to congratulate the writer on the views expressed. Upon learning that I would be home for dinner, the man said he would call me at that time—which he did, and we had a very pleasant conversation.

I mention this, not because the man was in complete agreement with my point of view, but rather because of the great interest which he took in a letter in AMERICA to telephone me from another city. When you consider the great number of "Michael J. Ryans" appearing in the Boston directory and telephone directory, the trouble he went to to reach the right one can be appreciated, not to mention the expense.

Boston, Mass. MICHAEL J. RYAN

WAR GUILT

EDITOR: It is a pretty safe rule not to indulge in general statements. I could wish that Mr. Canavan had followed that rule when writing the letter printed in AMERICA, March 28. For in advancing the theory that the people of a government share in the guilt accruing from the crimes of that government, and in applying that theory to the people of Germany today, one but drops another bit of gall into the wine that should be "peace among men" of all nations. My voice rises in protest.

Evidently the writer based his convictions on some of Aristotle's sound principles in his *Politics*, namely, that a government is the expression of the popular will, that the government needs the support of the people for its existence, and that the people can and should do away with an unsatisfactory government. Now all this is very fine—as far as it goes.

But even Aristotle says that a poor government cannot always be done away with immediately, and hence the people and the government cannot be viewed in the same light. The Holy See realized this distinction when in 1922 it sent help to the Russian people—not the Government; the American Hierarchy realized it recently when they discussed the current Russian problem.

And there is another distinction—made by the German people themselves. We shall not know for fifty years or so the full truth of present day international politics: however, we must believe that the other side has its story, too. Certainly Versailles is a pretty strong argument. But, prescinding from that very disputable point, and conceding that whether originally right or wong the Germans have gone to excess, yet we do know from German citizens themselves that the German people follow their leader in the political program, but react very adversely to the social and religious program; further, they say that after the international question has been solved, the people definitely will brook no longer the encroachment on their social and religious lives. Surely there is an important point.

Certainly a people in whose eyes Bavaria is to German

Catholicism what Ireland is to the Irish and Spain to the Spanish; whose Bishops can preach in crowded churches as did Bishop von Galen several months ago; whose daily papers, until the new order of persecution came in recent years, included at least seven Catholic ones, certainly, I say, such a people cannot be branded with the blame of Nazi atrocities in Poland and among the Serbs.

We would not think of blaming the Spanish *people* for the crimes of the Reds in the days of Spain's ordeal; nor the overwhelmingly Catholic *people* of Mexico for those of a hated minority in control of their Government: let us be not less charitable to the German *people* who also, after all, worship God and try to get to Heaven!

Granted that in this world of humanity there must be political strife; but in God's holy name, please do not stimulate personal hatred among nations.

Poughkeepsie, N. Y. JOSEPH B. SCHUYLER, S.J.

THE DECLINE OF LETTERS

EDITOR: I am not a chronic writer of "letters to the Editor," but I am an avid reader of them. To my mind the reactions of readers of various walks of life are as interesting, and sometimes more so, than the article which evokes their enthusiasm or anger.

Whatever departments a newspaper drops or curtails, "Letters from Readers" are always preserved. People like to write them and read them and every editor knows that from experience.

I have noticed that the editors of AMERICA are aware of this and that they have increased the space devoted to readers' letters. But am I wrong in thinking that the readers of AMERICA are not taking full advantage of the space and opportunity afforded them?

Looking through some old yellowed issues of your magazine, I found sparks still flying from the correspondence controversies of that time. Now, the space is always filled, of course, but there is lacking the *intensity*, the epistolary pyrotechnics of the old days. Many of the calm comments of present-day writers would be completely shouldered out of the old *Communications* columns of AMERICA by the battlers who used to throw their weight about in the verbal fisticuffs of those days. Practically every issue had a bell ending a round, in the Editor's authoritative *"This Controversy is now closed. Ed."* Then the contestants would square off on another question.

Only, now and then, in your present issues, do your correspondents get hot. Are your readers becoming effete; are you putting sand on the incendiary bombs; or is it just that "nothing is important any more"?

New York, N. Y. J. G. M.

MAGAZINES IN THE CLASSROOM

EDITOR: For years I have written and talked about the influence of what is described as "the social climate," in the article, *Some Pages in our Magazines Should Be Labeled "Poison,"* (AMERICA, February 14). I sometimes wonder if perhaps seventy-five per cent of the work we do in Catholic schools fails to register because of these contradictory influences in the life of the child and youth. Moreover, I do not think that our youth, on the whole, know how to transfer or apply the religious and moral teachings of the school to out-of-school situations.

I would like to see material such as is given in the survey taken into our classrooms for discussion purposes.

ELLAMAY HORAN
Editor, *Journal of Religious Instruction*

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)

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EVENTS

TWO weeks ago, workmen were preparing to blast rock from a quarry seven miles north of Easton, Pa. . . . Twenty-one tons of dynamite stood nearby as the blasting party drilled forty holes to a depth of one hundred feet. . . . Before it could be placed into the holes, the dynamite, with fearful roar and concussion, exploded prematurely. . . . The blasting party was blown to bits. . . . Large sections of two States felt the terrific impact. . . . Windows, for fifty miles around, where blown out of buildings, plaster fell from ceilings, doors collapsed, the sick were hurled from their beds. . . . In schools, pupils were thrown to the floor, while glass from the windows flew around the rooms. . . . If the explosive had been deposited into the holes and touched off in an orderly fashion, a useful job of blasting would have been achieved. . . . Because the dynamite was not handled as it should have been, properties over a wide region bore the ugly marks of disaster and dead bodies cluttered the landscape. . . .

The tragedy may have been the result of someone's carelessness. . . . Familiarity breeds contempt, even with dynamite. . . . Unfortunately, dynamite is one of those things which do not tolerate a free-and-easy relationship. . . . We all have free will and we may choose to be careless with dynamite. . . . But our free will cannot stop the effects of such carelessness. . . . If one may not be negligent with physical dynamite, it is obvious that he may not be negligent with spiritual dynamite, for the latter is capable of far greater havoc. . . . The Easton explosion broke a lot of windows, brought physical death to some thirty-one individuals. . . . The loss of windows is not a permanent thing. Even physical death is not a permanent thing. It may, on occasion, be even a blessing. . . . Spiritual dynamite does not shatter windows; it blows up civilizations. . . . It brings spiritual death, not to a few persons, but to millions (And spiritual death is never a blessing.) . . . The roar, the concussion that follow explosions of spiritual dynamite are felt, not merely in two States, but around the world. . . . And the frightful blasts that detonate when spiritual dynamite is carelessly handled last not four or five minutes, but four or five centuries. . . .

Four hundred years ago, a blasting party was toying with a huge supply of spiritual dynamite. . . . This blasting party is usually referred to as: "The leaders of the Protestant Reformation." . . . As they commenced fingering the dynamite, Christendom was united. . . . But after the dynamite exploded, Christendom was no longer united. It had been blown to bits. . . . The first explosion set off other explosions, and all the centuries since have been resounding to blast after blast of spiritual dynamite. . . . Students in the schools and the colleges, millions of them, were hurled not from their desks but from their God. . . . The sacred institution of marriage, natural family life, the rights of the unborn, just relations among nations, the knowledge of man's nature and destiny: these and many other priceless things went flying out the window. . . . The terrible explosion of global war now being heard on all the earth's continents is just one of the inevitable consequences of the first blast set off by Luther and his companions. . . .

If Luther and his accomplices had sincerely sought to correct the abuses in the Church, they might have achieved a useful job of blasting. . . . But they wanted to destroy the Catholic Church. . . . They could not do that. No human force can. . . . But they did succeed in destroying almost everything else of spiritual value. . . . What a different world, what a wonderful world this would be today if Luther's dynamite had never gone off.

THE PARADER